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THE CLOSING SCENE OF REV. GORDON HALL'S MISSIONARY LABORS.

MEMOIR

OF

1784 – 1879

REV. GORDON HALL, A. M.

ONE OF THE FIRST MISSIONARIES

OF THE

AMER. BOARD OF COMM. FOR FOR. MISSIONS,

AT

BOMBAY.

BY

HORATIO BARDWELL,

FORMERLY MISSIONARY AT BOMBAY.

'Wo to me, if I preach not the gospel to the heathen.'

NEW YORK:

PUBLISHED BY DAYTON AND SAXTON.

ANDOVER:

ALLEN, MORRILL AND WARDWELL.

1841.

M. Sem.

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PREFACE.

Soon after the death of Mr. Hall in 1826, the Prudential Committee of the A. B. C. F. M. requested the compiler to prepare a memoir for the press. In preparation for the work, letters from his correspondents were collected, and the few private papers that could be obtained were examined. But the materials for a memoir were found to be so few, that it was thought not advisable to proceed. It was however afterwards suggested that a selection might be made from his published communications to the Board and other correspondents, that would not only be gratifying to his friends, but promote the cause to which he so eminently devoted his life. This led the compiler to an examination of a bundle of private papers, which Mrs. Hall had then recently received from Bombay; and finding some portions of private journal and other papers, which he thought would be interesting and useful, he has pursued the plan, first proposed, of preparing a Memoir.

The establishment of this mission at Bombay was an important era in the American churches. It was the commencement of a system of foreign missionary labors, which has at length taken deep hold of the hearts, and has enlisted the prayers and efforts of a large portion of the Christian community. As is often the fact in great and important enterprises, this first effort was attended with almost insurmountable obstacles. These obstacles were not to be removed and the mission firmly established, but by much prayer, faith and persevering effort on the part of the missionaries. These qualities of character were happily united in Mr. Hall, whom the great Head of the church raised up to take an important part in the trials and embarrassments of this mission.

The documents which exhibit the nature of these embarrassments, and the means which were successfully employed in their removal, are happily preserved, and comprise no unimportant portion of this volume. In their arrangement and explanation, the compiler has received important aid from the Rev. Samuel Nott, Jun., who at that time was the only colleague of Mr. Hall; and it is but just to remark, that through all these embarrassments and difficulties, the means resorted to for their removal, and which, by the blessing of God, were successful, were the result of their united and harmonious consultation.

If there be any one class of the Christian community

to whose special atttention this little volume may be particularly recommended, it is to candidates for the Christian ministry. Various letters and appeals are contained in the volume, which it is hoped will be seriously and prayerfully perused, by those who are looking forward to the sacred office; especially at the present time, when Providence is throwing open the heathen world to the view of the churches, and presenting so many extensive and promising fields for missionary labor, which are now white for the harvest.—May the great Lord of the harvest speedily raise up a host of young men, who, in the genuine spirit of apostolic times, shall say with Gordon Hall, *Wo to me, if I preach not the gospel to the heathen!*

Andover, March, 1834.

CONTENTS.

Lines, on the death of the Rev. Gordon Hall 11

CHAPTER I.

Including the period preceding his sailing for India.

Birth—Early traits of character—Admission to college—Scholarship—Letter to his family—Conversion—Dr. Fiske's testimony of his piety and talents—Study of theology—Preaching at Woodbury—at Pittsfield—Letter to Rev. J. H.—Entering Theol. Sem. Andover—Determination to go to India—Letter to his parents—Letter to his parents—Five letters to a friend—Letter to the father of his friend—Letter to Rev. George Burder, Eng.—Residence in Philadelphia—Letter to his parents—Ordination—Sailing—Letter to his parents

Page 12—38

CHAPTER II.

Including the period from his arrival at Calcutta to his leaving Cochin.

Arrival at Calcutta—Order of government to depart for England—Obtained a general passport—Took passage for Bombay—Unfavorable impressions of the Bombay government—Order to depart for England—Memorials to the government—Notice of Lieut. Wade—Elopement down the coast—Arrival at Cochin—Arrest by order of government 39—57

CHAPTER III.

Including the period from his leaving Cochin to the establishment of the mission in Bombay.

Displeasure of the governor—third memorial—Refusal to enter into bonds—Fourth memorial—Positive order to England—Last memorial—order suspended—Permission to remain 58—75

CHAPTER IV.

Containing various letters and extracts from his journal, during his embarrassments with the government at Calcutta and Bombay.

Letter to Dr. Porter—To his parents—The same—To Rev. D. Griswold—Four letters to a young officer—To John Hall, Esq.—To Dr. Porter—To James Richards . . . . . 76—98

CHAPTER V.

Private journal, missionary labors from January 1, 1814, *to June* 10, 1816.

Private journal—Letter to Deac. ———, of Woodbury—To Rev. J. Harvey—Reasons for but one religious service at meals—Commencement in instructing the heathen—Journal—Letter to Mr. Griswold—To Samuel J. Mills—To Mr. Griswold—Journal—Hindoo account of eclipses 99—124

CHAPTER VI.

Letters, Journal, &c. from July 1816, *to April* 18, 1817.

Two letters to the Society of Inquiry—Letter of Samuel J. Mills—Journal—Hindoo notion of the Eternal Spirit—His marriage—Journal—Letter to his parents—To Dr. Morse—Excavations on Elephanta and Salsetta . . . . . 125—155

CHAPTER VII.

Letters, &c. from April 16, 1818, *to April* 30, 1821.

Letter to Dr. Porter—To Samuel J. Mills—To Dr. Porter—The same—To Jesse D. Hawley, Esq.—To his parents—To Dr. Porter—Tour of eight days—Mission schools—Journal,—interview with Mussulmauns . . . . . 156—174

CHAPTER VIII.

An appeal to Christians in behalf of the heathen.

Ability and duty of the churches—Duty avowed—want of a corresponding principle of action evinced—The work not to be accomplished without self-denial—Heavy burdens laid upon missionaries—Inquiry concerning ministers . . . . 175—193

CHAPTER IX.

Containing various communications from July 1, 1821, *to January* 15, 1825.

Letter to the Sec. of the Board—Death of Mr. Newell—Character of Mr. Newell—Lapsed Catholics—Letter to Rev. Samuel Nott, Jun.—Letter to his parents—To his mother—On the style of missionary communications—Tour to the Ghauts—Letter to Robert Ralston, Esq.—To Dr. Porter—labors of a week . . . . . 194—210

CHAPTER X.

Including the period from July 1825, *to his death.*

Mrs. Hall's departure for America—Circular to his Christian friends—Journal—interview with the Syrian Bishop—Death of Mr. Frost—Bombay missionary Union—Extracts from his sermon—Arrival of Mrs. Hall—Death of her oldest son—Letter to J. D. Hawley, Esq.—Letter to Rev. R. Harrison—

Last appeal to the churches—Lines occasioned by reading the appeal—His last itinerating tour—Visit at Treembukeshwur—at Nasseek—prevalence of the cholera—His sudden attack—Death . . . . . 211—243

CHAPTER XI.

Character of Mr. Hall,—Memoir of the Bombay Mission . . . . . 244—260

LINES,

ON THE DEATH OF THE REV. GORDON HALL.

The following lines were kindly furnished for this volume by Mrs. L. H. Sigourney, at the special request of the compiler, and refer particularly to the dying scene as presented in the frontispiece, and described, page 242.

The Healer droops,—no more his skill
May ease the sufferer's groan ;
The hand that sooth'd another's pang,
Sinks powerless 'neath its own :
The Teacher dies,—he came to plant,
Deep in a heathen soil,
The germ of everlasting life,—
He faints amid the toil.

There was a vision of the Sea,*
That pain'd his dying strife,—
Why stole that vision o'er his soul
Thus 'mid the wreck of life ?
A form, by holiest love endear'd
There rode the billowy crest,
And tenderly, his pallid boys
Were folded to her breast.

---

* Mrs. Hall with her two sons, were supposed to be on their voyage to this country.

Then rose the long-remember'd scenes
Of his far, native bowers,
The white-spir'd Church, the Mother's hymn,
And boyhood's clustering flowers,
And strong that country of his heart,
The green and glorious West,
Shar'd in the parting throb of love,
That shook the dying breast.

Brief was the thought,—the dream,—the pang,—
For high Devotion came,
And brought the martyr's speechless joy,
And wing'd the prayer of flame,
And stamp'd upon the marble face
Heaven's smile serenely sweet,
And bade the icy, quivering lip
The praise of God repeat.

Strange, olive brows, with tears were wet,
As a lone grave was made,
And there, 'mid Asia's arid sands,
Salvation's herald laid,—
But bright that shroudless clay shall burst
From its uncoffin'd bed,
When the Archangel's awful trump
Convokes the righteous dead.

L. H. S.

Hartford, Ct. Nov. 1833.

CHAPTER I.

INCLUDING THE PERIOD PRECEDING HIS SAILING FOR INDIA.

Gordon Hall was born in the town of Tolland, formerly Granville, Mass., April 8, 1784. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Conn. They were among the first settlers of Tolland, and were highly esteemed in the circle of their acquaintance for their enterprise, industry and correct moral habits. His father, Mr. Nathan Hall, died some few years ago ; his mother is still living in Tolland.

In the days of his early childhood, Gordon Hall was remarkable for his sprightliness, energy and perseverance. Among those of his own age and neighborhood, he was the leader in all their childish sports. His love of amusement, his wit and vivacity gave life and animation to the company, in which he mingled. In early youth he exhibited uncommon versatility of genius. In his seasons of relaxation from the labors of the farm, he was generally employed in some mechanical operation, upon a small scale, such as the construction of houses, mills, water-wheels &c. As an instance to show his early aspiration after something above mediocrity, at the age of fourteen, he undertook to make an air balloon, a description of which he had somewhere found in his reading.

He early discovered a taste for books, and particularly

for writing. His first efforts at composition were descriptions of persons and often caricatures, taking for his subjects individuals in his own neighborhood and town. In these efforts, he was remarkably discriminating, and not unfrequently severely sarcastic. In this last quality of mind he possessed uncommon power, as his associates in college and after life, can testify. After he became pious, however, he never indulged himself in this propensity, beyond the bounds of Christian propriety.

He continued to labor on his father's farm, improving all his leisure time in reading and writing, for which he was daily acquiring an increasing relish, till the nineteenth or twentieth year of his age; when at the suggestion of his minister, the Rev. Mr. Harrison, who then occupied a part of the same house with his father, Hall fixed his mind on a college education. His father, though at first unwilling to part with him, finding that his son was fixed, in his purpose, at length gave his consent.

Having prosecuted his studies preparatory to entering college under the tuition of Mr. Harrison, he presented himself to the faculty of Williams college for admission in Feb. 1805, at the commencement of the second term. When his examination was through, the President inquired of the instructor of the class, which Hall proposed to join, whether they had proceeded farther than he had;—the tutor answered in the affirmative. "I care not for that," said the President, "that young man has not studied the languages like a parrot, but has got hold of their very *radix*."

This character of a thorough scholar, he sustained through his college course, and was honored with the as-

signment of the valedictory, when he graduated in Sept. 1808.

The following extract from a letter to his family, near the close of his second year in college, shows that Mr. Hall's mind was, at that time, in a serious frame, though it appears he did not obtain for himself satisfactory evidence of piety, till the commencement of his third year.

Williams College, Aug. 1, 1806.

Dear friends,

"———I hasten to relate news, which will be matter of joy to those of you who are Christians. The revival still continues in this town, and to the everlasting joy of saints and angels, this glorious work has commenced in college. A number of students have been hopefully converted. How far the work will extend, God only knows. You are undoubtedly anxious to know *my* situation. I am obliged to tell you, however grievous, that I am yet in the gall of bitterness and under the bonds of iniquity. If you have hearts to pray, I need your prayers. It sometimes appears astonishing to me that I am not alarmed under so many admonitions and solemn warnings as I have. I have had line upon line and precept upon precept. The latter part of freshman year, L——, my room-mate, was hopefully converted. The beginning of the present year, Williams, another room-mate, was called into eternity. At the beginning of this term, L———, who was to room with me, was taken dangerously ill. When I last heard from him his friends despaired of his life. M———, with whom I now room, is seriously impressed.

The circumstances that took place while I was at home last term, you well remember. Many of my associates, in my native town, became pious. My mother and my two sisters professed to have made their peace with God. My only brother was then under serious impressions, who, if he has obtained a well grounded hope in Christ, is in a happy condition. If these four are genuine Christians, you and I, O my dear father, are the only two, in the family, who yet remain impenitent. Alarming thought! Shall we, while life remains, be afflicted with the religious conversation of our dear friends, or shall our neglect of this subject, be a source of unhappiness to them? Shall we, through life, be divided from them in sentiment and feeling?—and, what is far more dreadful, shall we be separated from them through eternity?

I can never persuade myself that religion is a phantom. It is a solemn reality."

From the time that Hall became pious, which was near the close of 1806, he formed and cultivated an intimate acqaintance and friendship with Samuel J. Mills, who was one year behind him in the same college. Mills, as is well known, was one of the most prominent instruments in promoting the revival of which Hall was a subject. It was to Gordon Hall and James Richards, that Mills first unbosomed his missionary purposes; and in both, he found a spirit congenial with his own, and minds devoted to the same benevolent object.

The friendship formed under these circumstances, as we may well suppose, became more and more intimate

and endearing through life, and is now gloriously perfected in heaven.*

From the time of his conversion, Mr. Hall's piety was of a very decided character. "As a Christian," says one of his fellow students in college (the late Rev. Ezra Fiske, D. D.) "he was uniform, consistent, decided and influential. He took a leading part in the religious exercises of the students, in the Theological Society and prayer meetings.—His reputation as a scholar was very decidedly the first in his class, and suffered not in comparison with any one in college. I have often admired his talent, taste and piety, as they were exhibited in his essays and dissertations before the Literary and Theological Societies in college, and in the conference room."

Soon after leaving college in the autumn of 1808, Mr. Hall commenced the study of theology in the family and under the instruction of the Rev. Dr. Porter of Andover, who then resided in Washington, Conn. He studied but about a year before he received license to preach.—In the autumn of 1809 he received a pressing invitation to preach, as a candidate for settlement, in Woodbury, Conn. But when he consented to go, it was on this condition, that should the people be ever so much united in wishing him to stay, his preaching to them should not be considered as implying any obligation on his part to remain there.

* It is much to be regretted, that the numerous letters from Mr. Hall's pen, to Mr. Mills, which would have greatly enriched this volume, were some years ago consumed, by the burning of the house, in which they were deposited.

It is now well understood that Mr. Hall's mind was then fixed upon going to the heathen, should divine Providence open the way. And to know whether Providence would open the way, Mr. Hall deemed it important, not only that he should keep himself free from all engagements, that would hinder his going, but that he should employ every expedient within his reach to get access to the heathen.

Mr. Hall preached in Woodbury from the autumn of 1809 to June 1810, not however without interruptions occasioned by preaching in other places.—His preaching in Woodbury is remembered and spoken of with deep interest by the people in that place, to the present day. He was always greatly in earnest in presenting the claims of God to the hearts of his hearers. One sermon in particular is remembered with deep interest by many who heard it, from the following text: "Grant not, O Lord, the desires of the wicked." Many are the individuals in that place, who will never forget his direct, bold, and pointed appeals to their hearts and consciences, and will never cease to bless God for his instrumentality in their conversion.

In Feb. 1810, Mr. Hall was invited to preach in Pittsfield, Mass. where he continued near two months, after which he returned to Woodbury. At the time he was in Pittsfield, his mind seemed fluctuating between foreign and domestic missions, as appears from the following letter, resulting from the fact, that no provision was yet made for sending missionaries to the heathen, and no prospects of an encouraging nature were opened before him.

Extract of a letter to Rev. J. H., dated Pittsfield, Feb. 19, 1810.

Dear Sir,

"In the evening of the day on which I parted with you, I arrived at Torringford, and spent the night with Rev. Mr. Mills. Samuel J. had left for Andover — nevertheless I had a rich visit. I saw the Hawaian youth [Henry Obookiah] and heard him read and spell and say his lessons.—I could not but think of the poor heathen—if my heart did not ache for them, it was because it contained neither love to Jesus nor good will to the souls of men.—You know my feelings on the subject of missions to the heathen ; they continue the same, unless it be, that every reflection swells my zeal. I have before me Horne's letters on missions, and Dr. Livingston's missionary sermons. They are enough to move an heart of adamant.

In conversation with Mr. Mills, I introduced the subject of missions to some of our new settlements, and told him I felt disposed to proffer my services to the Missionary Society."

In the summer of 1810, he connected himself with the Theological Seminary at Andover, where with Mills and Richards and other kindred spirits, his missionary plans were more matured. At this period, Hall in connexion with his brethren, resolved to labor in some part of India, as no other section of the heathen world seemed open to their reception, certainly not with such extensive prospects of usefulness.

To effect their purpose, they resolved in the first place to make known their wishes to the General Association of Massachusetts, and ask their aid in this

work.—If that should fail, other plans were to be resorted to. In case all other means of getting to the heathen in Asia should fail, Mr. Hall was ready to pledge himself that he would *work* his passage to India, and then throw himself, under Providence, upon his own resources, that he might preach the gospel to the heathen. The General Association were deeply affected with the object, and greatly interested in these young men. The result of this application was the formation of the *American Board of Commissioners for Foreign Missions*. But at this time they had no funds, and it was thought very doubtful whether money enough could be raised immediately to send out and support more than one or two.

The following extracts of a letter to his parents will show the state of his mind on the subject at that time.

Andover, June 30, 1810.

——"Last week I left W. The church and society had given me a call to settle with them as their minister, with a salary of $600.—All things were agreeable and inviting. Such were the circumstances, that if I should settle any where in my native land, I should think it my duty to accept the call. But you will recollect, that I have often spoken to you on the subject of missions to the heathen. This great subject bears upon my mind with increasing weight. So abundant are the means of grace in this Christian land, and such is the destitute and perishing state of the heathen, that I am fully persuaded the churches ought to make exertions to send them the gospel. But this cannot be effected, unless young men come forward and of-

fer themselves to the work. And if *some* ought to go to the heathen, why ought not *I* to go, for one? Surely I think I ought, if God permit and enable me, to go and publish the glad tidings of salvation through a Redeemer's blood to those who have never heard his name. Consequently I am resolved to return a negative answer to the people in W——, and spend the summer in this Institution, with a view of preparing myself, so far as I can, for a mission to the heathen.

My dear parents, it will be trying to your parental tenderness to see your son leaving you, to live and die in a foreign land. But have you not given me away, in covenant to God? If not, then surely it is your immediate duty so to do. When you have, with your hearts, given me to God, then you will be willing I should go wherever he calls me.

———It is, however, uncertain whether the object contemplated will be speedily accomplished—the *attempt* will be made; the *event* must be left to God.

How my Lord and Master intends to dispose of me, I am not allowed to know. May his Spirit direct me in all duty! My dear parents, do you not pray for your poor, sinful child, who is called to such great and momentous duties?"

The following is extracted from a letter to his parents and brother, dated Boston, Feb. 8, 1811. It may not be improper to remark, that at this period neither his father nor brother were professors of religion.

"I am residing in this town for the purpose of attending to medical instructions, believing that even a moderate

degree of medical knowledge will be beneficial to me in future life.

As to my missionary engagements, I hope you have candidly and prayerfully inquired of the Lord, what he would have me do. This is a subject on which I have meditated for almost three years, and I firmly believe it is my duty to preach the gospel to the heathen. Will you say it is delusion and enthusiasm? Do not, my dear friends, lest by so doing, you be found *fighting against God?* Do you say, it is not my duty to leave you, and go to the heathen? Let me ask, have you prayerfully inquired of the *Lord*, whether *he* would have me go? If not, you are by no means prepared to decide the question. Will you say, you cannot think of parting, for life? Remember that *death* will soon separate us, whether we consent or not. Of what consequence would it be, though seas and continents stretch their length between us, for a few days, if afterwards we meet at God's right hand?

There are many parents who would rejoice to have a son willing to go through hardships and dangers and spend a life in preaching the everlasting gospel to the perishing heathen. Could I see the love of Christ thus constraining my dear parents to rejoice, I should be amply rewarded for all I could endure in the missionary life. It is my earnest desire and prayer, that God would give you such views of the value of immortal souls, of the worth of a Saviour's blood, and the necessity of the gospel being preached to every creature, as shall incline you cheerfully to consent that *I* should go, and even rejoice that you are permitted to give me up, that I may do something for the salvation of the poor heathen.

O how unworthy am I to be employed in publishing pardon, life and glory to perishing sinners, through a crucified Redeemer! How unworthy to spend and be spent in the service of Christ! How abundantly does he reward all who cheerfully engage in his service?—and how assuredly will he punish all, who will not submit to him, take up the cross and follow him!

———My dear father, you are almost in the grave.—O that I might see you rejoicing in Christ, before I leave you!——My beloved mother, are you a disciple of Christ?—Arise and trim your lamp!—Dear brother, choose the *one thing needful*.—O my dear friends, could I see all this, how joyfully should I leave you!

The following are extracts from Mr. Hall's letters to a friend, who was then, with much solicitude, examining the subject of foreign missions, with reference to engaging personally in the great work.

Andover, Nov. 10, 1810.

"My dear L———,

———If, after all your meditations and prayers on the subject of missions, the love of Jesus persuade you, that it is your duty and happiness to take up the cross and go to India, for the purpose of bearing the tidings of pardon and peace to dying sinners, will any one dare to raise a forbidding voice—or stretch out a restraining hand?—Ah! it is possible. I have seen the throbbing hearts of my own dear parents. But the momentary sighs and tears of parents and friends are a poor trifle, when compared with the eternal weeping of those miserable souls, who are

sinking into eternity ignorant of a Saviour's blood. Why should parents and sisters and brothers object? Can it be because they have so much love to Christ, and the souls of men? Can it be because they have so much love to God, acquiescence in his will and confidence in his righteous dispensations, that they can cheerfully give themselves and their dear friends to him, and commit them to his care and disposal? Or is it because they think, that if their friends are near them they can preserve their health or their lives, and for a long time enjoy their society and render them happy? Oh! why this opposition.—The Lord judge between such opposers and the poor perishing heathen.

If after examining your own feelings on this subject, you are fully inclined to go and bear a part in this great work, I cannot think that your parents and friends will presume to forbid, or even object. Their regard for your happiness and their reverence for so great and good an object, will I trust dispose them to give their consent.—Blessed be God there are some parents, who rejoice that they have children willing to forsake them and their country for Christ."

Boston, Jan. 7, 1811.

" ———If the love of Christ, above every thing else does not constrain us to engage in the missionary work, surely, instead of finding happiness, of all persons we shall be the most miserable. Should you be disposed to engage in the work, in consequence of any persuasion by me, and afterward find yourself unhappy, I should ever regret having used any persuasion. On more ma-

ture consideration, I have been ready to think that in conversing and corresponding with you, on this subject, I have not dwelt sufficiently on the hardships and trials to be expected, and also the great need of being crucified and dead to the world, and swallowed up in the cause of our Lord and Savior.

———These [earthly connexions] are of trifling consequence, but it is of everlasting, of infinite importance that the poor heathen have the gospel preached to them; and I feel it to be of great importance, that I should stand willing and ready to perform the part to which my Savior calls me. I fully believe it is my duty to spend my life in this work.—I have vowed unto the Lord, and I cannot go back. I do not think it my duty to go back; and I have no wish to do it. If I am allowed to labor and suffer and die in the work of the gospel among the heathen, I shall count myself happy."

"*Boston, Jan.* 24, 1811.

———Last week I received yours of Dec. 27th, and your Father's of Jan. 7th. The latter I answered Monday last. The most painful thing in your Father's letter was the manner in which he spoke of the gospel of our Lord Jesus. In my reply, I endeavored to be faithful to his soul. Should his present trials bring him savingly to Christ, O how would it more than a thousand times outweigh all ours.

———The subject which you are now examining, and on which you are now deciding and acting is great; the more extensively you contemplate it, the greater it will appear. If while contemplating it, distressing doubts,

as to the path of duty should arise, it would not be strange, —you would not be alone. In such a case, you must enquire earnestly and constantly of the *Lord*. Only give *Jesus* your *hand*, *keep hold* of him, and he will lead you safely in the right way."

"*Andover*, *April* 23, 1811.

———The more I attend to the subject of missions, the more fully am I persuaded that it is my duty to go to the heathen; and I rejoice in knowing that you believe that it is *right* for me to go, and for all who are fitted by grace for the work. O that I were fitted! But who is able—who is worthy to enter into this great work of the Lord!

I am persuaded that the constraining love of Christ would give your relatives, and also my own, very different views of the subject of missions. I have recently received a letter from my father's family;—it seems probable that none of them will ever give their consent for me to leave this country. Is it not hard to look forward to a mission in India, with all its labors and sufferings, and experience so much opposition from friends? But hush! I am not worthy to endure tribulation for Christ.—"The servant is not above his master."

"*Philadelphia*, *Aug*. 20, 1811.

———Brother G—— has made known to me the sore affliction you have experienced in the death of your father. Such is the common lot of mortals; yet the stroke is grievous. It calls for consolation; and the gospel of Christ points you to an open fountain. Approach and

drink freely ; for all the children of sorrow can never exhaust it. Remember that Jesus had sorrow, that you might have joy. Though for a season he sorely afflicts, it is no proof that he loves you the less, for whom he loveth he chasteneth, and scourgeth every son whom he receiveth. If ye *endure* chastening, happy are ye. These light afflictions, which are but for a moment, shall work out for you a far more exceeding and eternal weight of glory. *But for a moment.*—The sorrows of Christ's people are but for a *moment.*—Soon, very soon, he will call them from a world of sin and sorrow, receive them to himself, and wipe all tears from their eyes. Blessed change! May God Almighty fit you for it! I heartily sympathize with you, in your affliction!—If I have ever prayed, it was that you might find support and consolation; and that he, who in righteousness hath appointed your afflictions, would, in mercy, cause them all to work together for the good of your soul and the glory of his name.

There is an end to earthly woes. A few painful changes, and we shall change no more. Blessed be that Savior, whose blood has bought for his people a better inheritance than this poor world can afford. May that inheritance be yours.—May the hope of that inheritance prove a safe anchor to your soul in every time of trouble, and a peaceful covert amidst all the storms which sweep around this sea of life."

The following is an extract from a letter to the father of the individual to whom the five preceding were addressed. It presents a fair specimen of Mr. Hall's Christian

fidelity and pungency in addressing the heart and conscience.

"*Boston, Jan.* 21, 1811.

Dear Sir,

On Saturday last, I received your letter. I have read it over and over;—and believe me, I have read it, with pain in my heart and tears in my eyes. Do you ask, Why this distress? give me leave to be plain, and I will tell you. One principal reason, dear Sir, is, because I see that *you are not a friend to Christ.* But so far from this, you have such views of his atoning blood, of the exceeding riches of his grace, and of the nature of his gospel, that you think it "unnecessary, unwise and unrighteous," for men to go through trials, that they may carry the proclamation of pardon and eternal life to the perishing heathen. To hear a poor ignorant *idolater,* who is contending for the sanctity of his gods and the sufficiency of his pagan worship, utter such a sentiment, would not be surprising. But to hear a man saying this with the *gospel* before him,—oh, what heart does not ache—what eye does not weep for his precious soul! O, my dear Sir, how dare you utter such a sentiment? Did you derive it from a humble, diligent and prayerful study of the Bible? Did you learn it while on your knees devoutly imploring the Spirit of God to instruct you? Is it the language of sober reason? Is it the voice of your conscience? I beg you to pause,—I entreat you to change your feelings toward Christ and his gospel, or be assured you must soon perish with those miserable idolaters, to whom you now think it "*unrighteous,*" to car-

ry the glad tidings of salvation through a crucified Redeemer.

You and I, Sir, must soon meet in judgment. Knowing this, I dare not write you without using great plainness of speech and solemn entreaties. I trust it is from love to your soul. I am persuaded that when your disembodied spirit appears before the bar of God, to be judged by the crucified Savior, you will not think as you now do. Then you will know of what importance it is that the gospel be preached to every creature. Yes, and you will see how important it is for each soul to *believe* and *obey* it. I beseech you, Sir, without delay, prepare for that awful hour. Let it be your first and chief concern. And till you convince me that the gospel is a fable;—till I am driven from all hope of pardon and eternal life, through the blood of Jesus, in vain do you tell me, it is "enthusiasm, over-heated zeal and unrighteousness" to be earnestly engaged for the diffusion of this gospel among the heathen. So long as I am persuaded that every one who does not repent of his sins and believe in Christ, shall be damned, you must allow me, Sir, to pray for your soul, and labor for the souls of the heathen."

Mr. Hall had now come to a fixed purpose to preach the gospel to the heathen, in some part of India; but it was then uncertain whether the *American Board for Foreign Missions*, then in its infancy, and without funds, would be able to furnish the necessary support. Being anxious to proceed immediately to the field of their future labor, Mr. Hall and some of his brethren proposed to offer themselves as missionaries to India under the direc-

tion of the London Missionary Society, on condition that the means of support could not be furnished at home.

Under these circumstances, the American Board deemed it expedient to send Mr. Judson, one of the missionary candidates, to England, to ascertain what, if any, assistance could be extended to the mission, by the London Missionary Society; and to confer with the directors of that Society in regard to arrangements for a concert of measures.

The following is a communication made by Mr. Hall to Rev. George Burder, Secretary of the London Missionary Society, containing an abstract of his views of Christian doctrine and experience, with a brief statement of his motives in devoting himself to the cause of Christ among the heathen. A communication of this kind, attended with other testimonials, was deemed necessary, that the directors of that Society might become acquainted with the religious views and character of the individuals in whose support, as missionaries, a co-operation was solicited.

"*Dec.* 24, 1810.

Rev. Sir,

Supposing that communications, introducing me to your Missionary Society, have been already laid before you, I beg leave to submit the following brief statement of my views of Christian doctrine and experience.

There is but one true God, mysteriously existing in three distinct persons, the Father, Son and Holy Ghost, —all equal in their natural and moral perfections.—The

providence of this God extends to every event, for he worketh all things after the council of his own will. God created man in his own image, holy and upright, but man soon transgressed, and thereby the whole human race fell into a state of sin and condemnation. Then was brought into operation the eternal plan of redeeming love, in accomplishment of which, the second person of the Trinity, in a manner incomprehensible, united his Godhead with human nature, obeyed, suffered and died in the place of sinners, and thereby wrought out an atonement sufficient for the sins of the whole world. The conditions on which pardon and salvation are offered through this atonement are repentance for sin and faith in Christ. But as all men in their natural state are entirely destitute of holiness, and wholly under the influence of sin, they have not the least inclination to comply with these conditions, and nothing short of regeneration by the influence of the Holy Ghost, will ever bring them to accept of pardon through a Savior.—It was therefore a part of the eternal plan of redemption, that a certain portion or definite number of mankind should be arrested in their course of sin, renewed by the special agency of the Spirit, justified freely through the righteousness of Christ, and kept by the power of God, through faith unto Salvation, while the rest of the world are left to their own chosen way, to fill up the measure of their iniquity, and perish forever. These truths I profess to believe, and in the place of a more minute detail, I would refer you to the Westminster confession of faith and Assembly's catechism, believing them to comprise the true and essential doctrines of the gospel.

As to a saving acquaintance with these truths, my experience presents nothing very distinguishing. About four and a half years ago, while a member of college, my mind was excited to a practical contemplation of divine things, and brought under solemn impressions, which increased, till I was so far sensible of my enmity to God and my guilt as a sinner, that my distress was very great. But such was my relief and my subsequent views and feelings, that I could not but indulge the belief, that the God of all mercy and grace, had renewed my heart, granted me repentance and pardon, through the atoning blood of Jesus. From that period to the present, my feelings have been various, yet reviewing their whole progress, I think they afford me increasing evidence that God has had mercy on my soul, and brought me out of darkness into his marvellous light. From the first time I dared to call Jesus *my* Saviour, it has been my uniform desire, that God would condescend to employ me in the gospel of his Son. Nearly three years ago, my mind was called to the subject of missions to the heathen. But as there was but little said in this country, on this subject, and still less attempted, and as the call for laborers among our infant settlements was daily increasing, my mind was held in suspense. I endeavored to keep the subject in view, and examine it with diligence and prayer. I was soon persuaded that it would be my duty to spend my life among the heathen, should Providence open the way for a mission to go out from this country. Having this firm persuasion, when I commenced preaching I did not wish to be considered a candidate for settlement in the ministry. But contrary to my wishes, I received a call to

settle over a respectable church and people in Connecticut, attended by circumstances urgent and inviting. In this situation I opened my views and feelings to a number of the fathers in the ministry, whose advice, together with the result of subsequent deliberations of the General Association of Massachusetts, left me no longer any room to doubt, as to my duty.

Since that period, I have considered my life, as sacredly devoted to the cause of Christ among the heathen. Should the great Head of the church see fit to call me to this service, I think I shall view it as a great and precious privilege to forsake my friends and my country, and go to the poor heathen, and there labor and suffer, as the grace of God shall enable me. To this, I trust the love of Jesus constrains me.

Should your Society, from the communications they have received on the subject, see fit to employ me in their service, I hope the grace of God will not suffer me to disappoint their reasonable expectation, and give them and all the friends of Zion occasion to lament my apostacy.

From your humble servant,

GORDON HALL."

From the communications of the Secretary of the London Missionary Society, dated June, 1811, it appears that the directors gave the most favorable reception to Mr. Judson, the messenger of the American Board, expressed much satisfaction with the testimonials they had received of the qualifications of Messrs. Judson, Newell, Hall and Nott, for missionary labor, and a willingness to

receive them under their direction and support, as missionaries to India.

When, however, it was ascertained that there were necessarily obstacles to a co-operation between the London Society and the American Board, in the joint support and direction of these young men ; since some liberal donations had been made to increase the funds of the Board of Foreign Missions, and since by raising up young men from the churches in this country, with a missionary spirit and qualifications, divine Providence seemed distinctly to call on these churches for the requisite means of support, the Board voted, September 18, 1811, that they retain these young men under their care, to labor under the direction of the Board in Asia, either in the Burman Empire, or in Surat, or in Prince of Wales Island, or elsewhere, as in the view of the Prudential Committee, Providence shall open the most favorable door.

The question being now settled in regard to his future course, in the autumn of 1811, Mr. Hall and Mr. Newell repaired to Philadelphia, under the auspices of the Board, for the purpose of availing themselves of the advantages afforded for medical instruction in that city, with reference to their greater usefulness among the heathen. Owing to commercial embarrassments, which then existed, it was not expected that an opportunity of a passage to India would soon occur.

The following extract of a letter to his parents and family exhibits another evidence of the deep solicitude of Mr. Hall for their spiritual welfare, and his faithfulness in exhortation.

"*Philadelphia, Oct.* 7, 1811.

My dearly beloved friends,

——— Are you not willing that your son and brother should go, in the name of the Lord, and proclaim pardon and eternal life to those who know not God and are trusting to their idols? Should you cheerfully give me up thus to labor in the gospel of Christ, and follow me to the heathen with your prayers, would not this be pleasing to Christ, who died that sinners might live, and has solemnly commanded that his gospel be preached to every creature? Can you oppose my going to the heathen, without opposing him, who gave this command to his ministers? I hope the love of Jesus will sweetly constrain you to see and feel, that it is your duty and a privilege to yield me to God, to be employed by him in this great and good work. There are parents, who through divine grace, can rejoice to see their sons zealously engaged in this work. O may *I be such a son, and you such parents!* Then it will be certain, that after being separated a few days, we shall meet in heaven, to part no more! How short is life! how near is death! How soon we shall be either in heaven or hell!—Which, *O which* will it be? Have we been born of God—do we possess that holiness, 'without which no man shall see the Lord?' Nothing but repentance for sin, true love to God and faith in Christ, accompanied with a holy life, can give us the least security against "the wrath to come." O let us speedily take heed to ourselves, lest we perish eternally.

In the latter part of January, 1812, an opportunity of

a passage to Calcutta presenting itself at Philadelphia, and about the same time, another at Salem, the Prudential Committee of the Board resolved to embrace them in sending out their missionaries.

Mr. Hall was ordained at Salem, Mass., on the 6th of February, with his brethren and colleagues Messrs. Nott, Rice, Judson and Newell. The two latter of these sailed from Salem the 9th of February, and the three former sailed from Philadelphia on the 18th of the same month.

The fitting out and departure of these missionaries, the first fruits of the American churches, to the heathen, was a season of deep interest to the Board as well as to their missionaries. In regard to the particular field of their labor, the Prudential Committee in their instructions say, "From the best views which we have been able to obtain, our desire is, that the seat of your mission should be in some part of the Burman Empire. After your arrival in India, however, you will make it an object to avail yourselves of information, relating to that empire, and also relating to other parts of the East; and after due deliberation, you will be at your discretion, as to the place where you make your station."

The Committee close their interesting letter of instructions with the following impressive paragraph.—"Dearly beloved Brethren, you cannot but be sensible of the vast responsibility under which you act. You are made a spectacle to God, to angels and to men. The eyes of the friends and of the enemies of Christ and his cause are upon you. You are the objects of the prayers and of the hopes and of the liberalities of many. On your conduct in your mission, incalculable consequences, both

to the Christian and to the pagan world are depending. Be strong in the Lord, and be faithful. Count not even your lives dear unto yourselves, so that you may finish your course with joy, and the ministry which you have received of the Lord Jesus, to testify the gospel of the grace of God. With fervent prayers for your safety, your welfare and your success, we commend you to God and to the word of his grace."

After a short visit at his father's house in Tolland, Mr. Hall hastened to Philadelphia to enter upon his voyage. From that place he wrote to his parents and friends, Feb. 16th, a letter, of which the following is a part:

———"Thus far the Lord hath helped me, and blessed be his name, great is the work to which I have put my hand. Why am *I*, a most unworthy creature, thus privileged?—I am no less insufficient than unworthy —unknown scenes are before me; but he who hath appointed them is the ever blessed God, who cannot but do right, and who hath given assurance that those who trust in him shall want no good thing. O my beloved friends, let your daily prayer ascend to God for me, that I may do the work of an evangelist, make full proof of my ministry, and be found faithful even unto death.

—— Since we have parted, the question frequently occurs, when shall we meet again? In this world? That is concealed in the counsels of Heaven—to us it is altogether uncertain. My thoughts fly onward to the day of judgment,—then we shall meet. I strive to improve the parting scenes through which I have passed, in prepara-

tion for death and the judgment—I would exhort you to do the same.

Though it seems not to be the will of God, that we should dwell together and enjoy the sweet comforts which flow from the society of dear parents, and children, and brothers and sisters, yet he is willing we should enjoy all the comforts and blessings, which the blood of Christ has purchased for the guilty. God offers himself for our Father, his Son, for our Savior, his Spirit, for our Comforter, and his kingdom for our home. Can we ask more? O let us accept what God offers us, then come what will, we are happy forever. That this may be our case, shall ever be the prayer of your affectionate son and brother.

CHAPTER II.

INCLUDING THE PERIOD, FROM HIS ARRIVAL AT CALCUTTA TO HIS LEAVING COCHIN.

The importance of this period, as including the establishment of the first mission of the American Board and its peculiar difficulties and success, would of itself render it worthy of a detailed account. It was also a period in which Mr. Hall's character was specially tried, and its great principles formed and developed. In the difficulties through which he was called to pass, he acquired and displayed that *simple spirit of obedience and faith*, by which the mission was carried to a happy issue. He trusted and obeyed his master in view of the *command and promise*, and not in view of *events and consequences*. Had he conscientiously regarded the latter, the mission must have been *thrice* at least abandoned. At each point of defeat, by obeying the plain command, and committing his course to God, the mission was saved. It was this simple principle of obedience and faith which carried him through the conflict, and which left him in perfect peace, when he seemed to have been three times defeat-

ed. The history of Mr. Hall recorded in this chapter, must of course be given in connexion with that of his brethren.

Messrs. Newell and Judson arrived at Calcutta on the 17th of June;—Messrs. Hall, Nott and Rice, on the 8th of Aug. 1812. By Christian people there, of different denominations, they were received in a manner the most courteous and affectionate.

Soon after their arrival, however, Messrs. Newell and Judson received an order from the government, requesting them to return to this country, by the same ship, in which they came out.* But through the kind influence

* It may not be improper here to state that the difficulties experienced by these missionaries, did not arise from the fact that they were Americans. The same difficulties have repeatedly been experienced by English missionaries. The general policy of the East India Company was formed on the principle of mercantile monopoly, and goes to exclude (excepting in cases of connivance) all persons from their territories, of whatever profession, not licensed by the Court of Directors in England. When the Charter was given under which the Company's government was then conducted, there was no provision contemplated for the religious instruction of the natives; and when the Toleration Act was passed, the British Parliament did not probably anticipate that their dominions would be so extensive, or that Christians would be disposed to communicate the gospel to foreign lands, and no provision was made for that purpose.

In 1813, the British Parliament renewed the charter of the East India Company. After application was made for its renewal, and previous to its being obtained, much solicitude was expressed by multitudes of the subjects of the crown, that provision might be made in the new charter for the admission of Christian teachers among the natives of India. To obtain this important provision, about 900 petitions, signed by near half a million of persons of intelligence and respectability, were presented to parliament. These petitions were successful. Suf-

of their Christian friends, the order was modified, and liberty granted to the two brethren, to depart by any conveyance that might offer, to any place, not within the jurisdiction of the East India Company. It then became a weighty question, to what place, they should go. They had received such information concerning the then tumultuous and revolutionary state of the Burman Empire, as to deter them from any attempt to go there.—China, still farther east, they supposed to be absolutely closed against them. Seeing no door opened or likely to be opened, in countries eastward of British India, they had only to turn their eyes westward. While in this state of anxious suspense, they received letters from their brethren, who sailed from Philadelphia, dated at the Isle of France, giving intelligence that the governor of that island was friendly to missions, and was very desirous of having missionaries stationed there; and also on the neighboring island of Madagascar. These islands, together with Bourbon and Ceylon, belonged to the *crown* of Great Britain, and were not subjected to the policy of the East India Company, which at that time prevailed.

On the 4th of August, Mr. Newell with his wife embarked for the Isle of France; it was then his expectation that Mr. Judson would soon follow them.—Four days after his departure, Messrs. Hall, Nott and Rice arrived at Calcutta, not knowing what embarrassments their brethren had experienced, though well aware, that they were probable, and that their only hope, in gaining a resi-

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ficient facilities are now afforded for the residence of Christian teachers in any part of the East India Company's territories.

dence, was in the *sufferance* of government. After going through a process similar to that to which Messrs. Newell and Judson were subjected, they came to a similar determination. They were however detained in Calcutta, till the latter part of November.

This interval of delay was marked with an event, which seemed to cast a new cloud over the mission, as unexpected as it was strange. Messrs. Judson and Rice having adopted the sentiments of the Baptists, accordingly applied for and received immersion, at the hands of the Baptist brethren at Serampore. From that time, they considered themselves no longer under the direction of the Board, under which they had acted.

Before narrating the proceedings of Messrs. Hall and Nott, it is proper to remark, that the missionaries seem to have parted in mutual confidence and affection, and not at all discouraged in circumstances so unexpected and trying.—After the lapse of more than twenty years, it may now be confidently said, that the apparent hindrance has undoubtedly promoted the furtherance of the gospel. By the division of the mission, a large evangelical body of Christians was called into the missionary field;—a misson established in a central portion of the eastern world, in which faith and patience have been signally displayed and blessed. Both denominations concerned may now unite in expressions of gratitude, that God has blessed the honest intentions of both divisions of the first American Mission, and unitedly disclaim the thought, that, by his *providential* dispensations, he has sanctioned the peculiar opinions of either.

Messrs. Hall and Nott, who remained under the di-

rection of the Board, made as early arrangements as sickness would permit, for their intended departure to the Isle of France. So complete were their arrangements, and so near the expected time of departure, that their passage money had been paid. Unexpected occurrences however detained the ship, and were likely to detain her for some weeks. It was this providential occasion which led them to reclaim and recover their passage money, and which, in one respect at least, gave them opportunity for reconsidering their plans, with increasing knowledge. The result of their inquiries and reflections was an application to government, on the 17th of October, for leave to go to Ceylon. This application, they then understood, would at any time be granted, when they should find a vessel.

It was about this time, that the missionaries became acquainted with the arrival, in Bombay, of the new governor, Sir Evan Nepean, and with his character as one of the Vice Presidents of the British and Foreign Bible Society, and a friend of Christian Missions. After much consideration and consultation, and after recieving the assurance of a favorable introduction to gentlemen in Bombay, they resolved to make the attempt to establish a mission there.

They accordingly made application to the Police for a general passport, "to depart on the ship Commerce," which they received with no less surprise than gratitude to God, who seemed, at length, to prosper their way.— They proceeded immediately to make all needful arrangements, and before they were interrupted, had put a part

of their baggage on board, and had paid their passage money.

It was in this state of hope and progress that they were summoned to the Police on the 17th of November, and were served with a government order for their being sent to England. It was in this emergency that the principles of *obedience* and *faith* seemed to have been fairly called forth, which God finally blessed, in the establishment of the mission, and in which, if the mission had failed, the missionaries could not have been put to shame. *Obedience and faith* may fail of accomplishing the particular designs of the servants of God, but they can never fail of yielding a personal reward, or of advancing, on the great scale, the cause which they desire to serve.

In the emergency which now arose, the missionaries, having made an unsuccessful attempt to bring their case before Lord Minto in person, embraced the only alternative which remained. In their last extremity, they applied to the Captain or agent of the Commerce, for leave to go on board, and wait the result. After the deepest anxiety and the most earnest prayers, this leave was at length obtained; but not until the Captain had reported the missionaries as passengers and obtained the port clearance for his ship. They went on board, Friday evening, November 20th, expecting, according to all human calculation, that the government would speedily remove them to the fleet; yet assuring themselves in their course by the passports in their hands and by their higher allegiance to their Lord and Master. For many days every circumstance increased their fears. Before they moved from their anchorage, the pilot brought news on board, that the Police

had been making ineffectual search for them, to carry them to the fleet. The missionaries were astonished that they were not sought for in the very ship, where the Police had authorized them to be. On learning that they were the objects of pursuit, the missionaries proceeded to make their arrangements for leaving Mrs. Nott in India, in the hope of returning from England, to which it now seemed inevitable that they must go.

On reaching Fultah, forty miles below Calcutta, their arrest seemed still more certain; for there they saw, at anchor, *la belle Creole*, and learned that she was stoped by government for having missionaries on board. Shortly after, a ship's boat returned from the shore, with an account, that Mrs. Judson had landed from the Creole, with her baggage, her husband having been remanded to Calcutta. Still the Commerce was allowed to proceed down the river, which the missionaries could only explain on the supposition, that they would be stopped and transshipped when they reached the fleet at Kedgeree.

Their anxiety was not relieved, till the 29th of November, when to their great joy they saw the homeward-bound fleet weigh anchor and proceed to sea, ten miles ahead. On the arrival of the missionaries at Pandicherry, they were shown the Calcutta papers, with their names on the list of passengers to England, on the fleet which had just sailed.

Mr. Hall, with his colleague, Mr. Nott, arrived at Bombay February 11, 1813. They expected to touch at Ceylon, and perhaps remain there. But, as in their passports from the Bengal police, their place of destination was not specified, they considered themselves at liberty to proceed to Bombay or to any other place.

On their arrival at Bombay, they immediately found that intelligence unfavorable to them, forwarded from Calcutta, had previously reached Bombay, accompanied with an expression of the will of the supreme government, that they should be sent to England. Under these embarrassing circumstances, they submitted to Sir Evan Nepean, governor of Bombay, a memorial, stating the object for which they came to India—the patronage under which they had been sent forth,—giving a narrative of their proceedings at Calcutta,—explaining the misunderstanding which had arisen between them and the government there, stating the reasons for their departing for Bombay, under circumstances so liable to misconstruction, and referring their case to the well known clemency and candor of the governor. This memorial was kindly received and considered by Sir Evan.

Every thing in relation to their object and proceedings appeared to him so satisfactory, that he not only permitted them to remain for the present, but assured them of his disposition to render them every favor in his power; he even took upon himself the trouble to write a private letter in their behalf, to the governor general at Calcutta, with a view to remove the unfavorable impressions respecting them, which had been made on his Lordship's mind, either by misrepresentations or unexplained circumstances, and to obtain permission for them to reside in Bombay.

Sir Evan's kind communication appears to have been successful in satisfying the governor general's mind, in regard to the character and proceedings of the two gentlemen. But intelligence of the war between the United

States and Great Britain, being at that time received, new difficulties arose. The missionaries were informed that though the governor cherished a high respect for their integrity and excellence of character, he felt himself compelled to send them to England. Their names were actually entered at the marine office, as passengers on board of a ship to sail very shortly.

Under these distressing circumstances Messrs. Hall and Nott, by the advice of their friends, presented a memorial to his Excellency, August 18, 1813, shewing that their mission had no possible connexion with the war.—That the spirit and feelings of the missionaries may be seen, the following passages are extracted :—

"Right Hon. Sir,

——— When we consider that both English and American Christians are interested in our success,—that much time and money have been already expended in our enterprise, and that much more must be expended, if we are sent from this place ;—that we must then be in uncertainty, whether we shall ever be allowed to preach to the destitute the unsearchable riches of Christ ;—and especially when we consider the command of that Lord in whom we all hope, and whom we would obey, we feel justified, we feel compelled, by motives which we dare not resist, to entreat your Excellency's favor.

To ourselves, it cannot but be supposed, that to fail in our object, must be in the highest degree trying. Our feelings are deeply interested, it may well be supposed, in an object to which we have been looking, for so many years,—for which we have left our dearest friends and our country ;—an object to which we are conscientiously, and

by the help of God, *unalterably* devoted,—in which the hearts of Christians are universally engaged, without distinction of country, and which we cannot doubt, is under the favorable eye of our Lord and Master.———Your Excellency's well known desire for promoting Christian knowledge, and the certainty that we should be, in future, as really under the direction and at the disposal of your Excellency as at the present moment, encourage us in requesting, that we may be allowed to remain, at least, till it may be learned whether there will be a speedy termination of the unhappy war."

This memorial was received with kindness, by Sir Evan ; he consented to a few weeks' delay in sending the missionaries to England, that they might have a longer time to arrange their affairs, for departure, but gave them to understand that his orders from Bengal were such, that he should be unable to allow them to remain.

About the middle of September Messrs. Hall and Nott received communications from Rev. Mr. Thomson of Madrass and Mr. Newell who was then on the island of Ceylon, to which place he had repaired after the death of his wife, at the Isle of France. These communications strongly urged their going to Ceylon, holding out very promising encouragements of the protection of the government of that island.

After prayerful consideration, the missionaries on the 22d Sept. submitted their communications to his Excellency, Sir Evan, with a memorial, in which they say——

"After having read them, we beg your Excellency to regard, with a favorable eye, the pure, peaceful, inof-

fensive Christian character of our mission, proved incontestably by our instructions, by our letters, and by the appointment of a committee of British gentlemen, to co-operate in our mission ; and to bestow an indulgent consideration on our present situation.—It is still our highest wish to remain here, and render ourselves useful as instructors of youth and preachers of the gospel, under the protection of your excellency's government, where the spiritual miseries of thousands call so loudly for the blessings of Christianity, where there are so many facilities for diffusing these blessings, and from which we cannot be sent, without occasioning so much grief to numerous Christians, and so much discouragement to others, who are desiring to preach Christ in pagan lands. It is only therefore in the last resort, and with the hope of preventing the entire defeat of our pious attempt, that we implore your Excellency's sanction to remove ourselves from this place to Ceylon, where we have such assurances of a favorable reception, where we cannot but be under the superintending eye of a British government, and where, we trust, our conduct will be unobjectionable to his Excellency, governor Brownrigg."

Soon after presenting the above memorial, the missionaries were informed by a friend, that Sir Evan was in daily expectation of a letter from the governor general, in reply to his communication, in favor of the missionaries staying at Bombay. But if he received no new commands from his Lordship, he must send them to England by the next ship. And that he, (Sir Evan) had thought of another plan for them, which was, if the C—— should arrive in season, he should request a pas-

sage for them on board of her to Ceylon, which would give governor Brownrigg an opportunity to take such measures in regard to them, as he might think proper.

Sir Evan however failed in his application for a passage for them to Ceylon. Under these inauspicious circumstances nothing now remained but for them to prepare for their departure for England on board the ship assigned them by government, which was to sail in a short time.

In this trying situation, the question was seriously and prayerfully examined, by the missionaries, whether faithfulness to Christ and the cause to which they had devoted themselves, did not render it their duty, to attempt an escape from Bombay without the knowledge of government, and seek the protection of some of the pagan princes on the continent, without the territory of the East India Company.

"We have deliberately and in the fear of God, (writes Mr. Hall, in his Journal, Oct. 13,) examined the measure we are about to take, and as far as possible anticipated every thing that is liable to result from such an attempt. *Let the event be as it may,* we are conscious, that if necessary, we can vindicate the principles on which we act, by the examples and precepts of the gospel. When we look forward upon such an attempt, hunger and thirst, peculiar exposure to sickness, liability to utter failure, the sneers of the multitude, who are ignorant of our object, and the censure of some who have professed themselves our friends,—all these stare us full in the face; but blessed be God, *none of these things move us.*"

When this movement was on the point of being at-

tempted, they received information from a friend, that a native vessel, then about to sail for Ceylon, would receive them as passengers, if ready in four or five hours.

This communication was made by the only confidant of their plan of escape. They had other friends on whom they relied with a confidence never disappointed, but it was resolved not even to consult them in the present instance, lest they might be needlessly involved in the difficulties likely to ensue. One friend, however, was needful, and such an one divine Providence had prepared to act an important part in founding the first mission of the American Board. His history is peculiarly interesting and instructive, and deserves on this account, as well as his usefulness to the mission, a place in the narrative.

The person referred to, was *Lieut. John Wade*, a descendant of Field Marshal Wade who led the Royal Army at the famous battle of Preston Pans, a young man perhaps of twenty four years of age, and at the time the Military Aid and Secretary to the Commander in Chief on the Bombay Station. The missionaries had become acquainted with him early in the summer, at the house of their leading friend, already well known to the American public,—William T. Monsey, Esq., now British Consul at Venice. Mr. Wade took immediate pains to cultivate their acquaintance and to seek their aid in the establishment of his religious principles,—much resembling that young man of whom it is recorded—that Jesus "beholding him, loved him and said, one thing thou lackest," but, giving in the result, a striking and beautiful contrast to that melancholy record. One obstacle only seemed to hinder him from following the Savior. It was *imaginary*,

but to him it was a *real* test of character, which he feared would prove him wanting, but from which, in the end, he came forth as gold. "I am resolved," said he to his friends, "that I will never *challenge* any man to fight a duel,—but what shall I do, if I am challenged? I cannot make up my mind not to fight, if I am challenged. On this point the young officer pondered and consulted long. Day after day and week after week he pondered and consulted—fearful that he should refuse the demand—still hearing the voice—"One thing thou lackest," often and severely tempted to refuse the claim, and to depart sorrowful, that the kingdom of heaven must be bought so dear. Happily the Spirit aided the struggle—and he was at length enabled to accept the *condition*, which seemed to him proposed by his Lord and Savior. The result was, not only a fixed and settled decision on the one difficulty, but a strength and boldness and consistency and beauty of Christian character, which were an honor to any country and to any age. This character was manifest, not only in his general life and conversation, but in the difficult duties, no longer imaginary, but real, to which he was called. He was thence forward ready to hazard property, reputation, prospects, for the furtherance of the gospel, and to meet their loss with meekness and faith, and continued until his lamented death, *steadfast and unmoveable, always abounding in the work of the Lord.*

Before proceeding to notice his part in establishing the mission, his own history may be briefly closed. After rendering the services which will be immediately recorded, he was called, apparently in consequence, to suf-

fer the loss of part of his emoluments, and to be traduced in his character. These trials were borne with patience and with profit, and in the language of the 37th Psalm, to which he had turned the attention of the missionaries in *their* adversities, *his righteousness was brought forth as the light, and his judgment as the noon-day.* In October 1814 he embarked for England with many desires and plans of usefulness to India and the world, but never more to set his feet on either England or India. He employed his time and talents, however, as one ready to meet the sudden coming of his Lord. In his letter to the missionaries from the Isle of France, he speaks of conversation with the passengers on their religious interests—of the use he made of Baxter's Call and religious tracts,—of his regret at not having Bibles for distribution, —of attending the sick and dying, and of the children, who came daily around him to be assisted in saying their prayers. "I trust," he says, in conclusion, "that you are all getting on well at Bombay, your schools increasing, and your missionary prospects brightening. May the Great God be with you and bless you." The voyage was prosperous until their arrival in the British Channel;—after which, at dead of night, the ship struck on the Bill of Portland, and was lost with all on board, except four of the servants and sailors. This disaster brought many scenes of mourning to Bombay, but no loss was more extensively bewailed than that of the excellent young officer, Lieut. John Wade.

Such a friend,—thus preparing, as is now manifest, for a youthful death, was raised up by divine grace, to bear an important part in establishing the first mission of

the American Board. He was prepared to act in perfect concert with the missionaries, in the simple spirit of *obedience and faith*, rather than in view of *events and consequences*. He volunteered his services, which the missionaries would probably have declined to ask, justified the measure as right, notwithstanding the prospect of failure, and declared himself willing to aid them, at all hazards.

The result was his proposal to the missionaries to escape to Ceylon in the vessel aboved named. He made all the necessary arrangements,—gave up his own servant to assist them on their voyage, and went with them, in a small boat, to see them safe on board the country vessel, at the mouth of the harbor. After their departure, he prepared and circulated a defence of their conduct, in leaving as they did.

Thus seemed to end the Bombay mission, and the missionaries departed, cheered with the hope, that if no way of return could be opened, they would find and secure a useful field of labor on the island of Ceylon.

From Mr. Hall's journal during this voyage, the following passages are extracted as specimens of the state of his mind on that trying occasion.

"Oct. 23.——In reflecting on our present situation, I have fears lest we have sinned in leaving Bombay as we have ;—perhaps we ought to have waited and trusted in the Lord to deliver us in his own way.—Yet after all, I know not why it was not as right for us to escape from Bombay, as it was for Paul to escape from Damascus.—

O that we may acknowledge God in all our ways, that he may direct our steps;—We have great reason to think that the vessel will not go to Ceylon, as we at first expected.—What will be our condition we know not. We thought when the Lord delivered us from Bombay, we should find no further difficulties in getting to Ceylon.—But we are to expect fresh trials.—It is much more important to be prepared for trials than to have the best prospect of escaping them.—Meditated with sweet delight on Isa. 41 : 10. I feel this passage to be more precious than all riches, conveniences, friends, yea than a thousand worlds."

The promise which Mr. Hall was enabled thus to appropriate to himself, and which he cherished of such inestimable value, did not fail him. If he seemed to hear the assurance as if spoken to himself—"Fear thou not, for I am with thee, be not dismayed, for I am thy God; I will strengthen thee, yea I will help thee, yea I will uphold thee with the right hand of my righteousness;" *that* assurance seemed to be fulfilled in the progress of events. A kind providence had already made provisions for the new difficulties in which the missionaries found themselves, as intimated in the last extract from Mr. Hall's journal.

As they were just ready to leave the small boat to go on board the native vessel at the mouth of the Harbor at Bombay, their kind friend Mr. Wade suddenly thought of the possibility of their landing on the *coast*, and finding a scrap of paper just large enough for the purpose, wrote with his pencil to an officer on the coast to whom he had formerly named the missionaries,—"Take good care of my friends Hall and Nott;" a line which in the event

proved of essential service to their comfort and progress.

They had not been long at sea before they learned that their arrangements had been made in entire misunderstanding of the destination of the vessel, which was bound to *Quilon*, on the coast, and not to *Ceylon;* and that the mariners were utterly incapable of the navigation across the gulf of Manaar. In this emergency they found themselves without funds and without friends.—Happily their "*scrap*," was thought of, and it proved the means of furnishing them with both, and withal prepared the way for their return, with strong recommendations in their favor, from the authorities down the coast. Having persuaded the boatmen to wait for them a few hours, they landed at Cannamore, were kindly received by Col. Lockhart, the Commandant, who assisted them in negotiating a draught on Bombay, and gave them a favorable introduction to Cochin. As they were about to go on shore, Mr. Hall remarked to his colleague—"God is now going to reveal his will concerning us, and we shall know, as every successive event occurs, that it has been wisely ordered by a wise and good God." As it proved, the events of the day were exceedingly encouraging.

They proceeded on their voyage, and on the 30th Oct., they landed at Cochin. "We had great reason to fear," says Mr. Hall, "that from the informal manner in which we left Bombay, we should be interrupted by the English magistrate and sent back. But it pleased God to favor us beyond what we expected, and where we least expected it. The magistrate received us with great kindness, and provided us gratuitous accommodations.—

We wondered at this mercy of God, kneeled down and blessed his name, confessing our sins in ever having distrusted him.

While Messrs. Hall and Nott were detained at Cochin seeking and waiting for a passage to Ceylon, they embraced the favorable opportunity presented in visiting the Jews and Syrian Christians, in that neighborhood.

On the 5th of November, Mr. Hall thus writes in his journal.———"We had this day expected to leave for Ceylon to-morrow morning; but God has been pleased suddenly to blast our expectations.—About 7 o'clock, P. M., our kind host informed us, that he was sorry to say, that he had received an order from Bombay, requiring him to see that we were returned to that place by the first opportunity.——We were of course under the guard of police officers; but the whole business was conducted by the magistrate with the utmost tenderness and respect.—Thus it pleased the Lord to disappoint us.—O may it humble my soul and fit me better to serve him!—Thanks unto God, none of these things move me! I find pleasure in the reflection, that God has ordered this for some wise and good end;—*he breaks up our plans, only that he may accomplish his own, which are infinitely better.*"

CHAPTER III.

INCLUDING THE PERIOD FROM HIS LEAVING COCHIN TO THE ESTABLISHMENT OF THE MISSION IN BOMBAY.

It was indeed so, as Mr. Hall believed. *God broke up the plans of the missionaries, that he might accomplish his own, which were infinitely better.* The missionaries returned to Bombay in this confidence; not ashamed, but believing that God would order their course well. They saw by degrees His plan developed, and adored his wisdom, which overruled their mistakes and ignorance to the furtherance of his cause. But they had still other difficulties to meet, more trying than any which had preceded, amidst which they were favored with new evidences of divine care.

On their arrival at Bombay, after an absence of about six weeks, they saw none but signs of defeat. They were informed that their departure had been highly displeasing to the governor, and was by him considered derogatory to their character as gentlemen, as well as ministers of the gospel,—that the resolution to send them to England by the next ship might be considered as irrevocable, and that

Mrs. Nott had been saved from being sent to England in the Carmarthen* only by the opinion of the governor's physician, that her health was insufficient. In correspondence with this unpleasant information, they were detained on board ship, in the harbor. In these circumstances, mainly to set their own conduct in its true light, they prepared a memorial, dated Bombay Harbor, on board the Hon. Company's Cruiser Ternate, Dec. 4, 1813, from which the following extracts are taken.—After having met and refuted the unfounded report, in circulation, that they had violated the obligations of a parole, and presenting to His Excellency the reasons why they supposed themselves as much at liberty when they left Bombay as when they first arrived there, the missionaries say:

"Long before we were ordained to the gospel ministry, it became with us a solemn inquiry, in what part of the world it was the will of Christ we should preach his gospel. In Christian countries we saw thousands of ministers, bibles and other religious books, to guide immortal souls to everlasting life.——We looked upon the heathen, and alas! though so many ages had passed away, three fourths of the inhabitants of the globe had not been told that *Jesus had tasted death for every man.* We saw them following their fathers, in successive millions, to eternal death.—The view was overwhelming.—The conviction of our own duty was clear as noon; and our desire was ardent, to bear to the dying heathen, *the glad tidings of great joy*—to declare to them HIM who had

* The ship on board of which the government had ordered them to be sent to England.

said, *Look unto me and be ye saved, all ye ends of the earth;* and who, after he had brought from the grave the body crucified for men, said, *Go—teach all nations—He that believeth shall be saved, and he that believeth not shall be damned.*————We were standing on heathen ground.—We were surrounded by immortal beings polluted by idolatry, dead in sin and exposed to hell. There was not one messenger to a million among all the idolaters of India, to preach Jesus to them. There was enough before our eyes to convince us, that the command of Christ to *teach all nations*, had not been thoroughly fulfilled, and we knew that it had never been revoked.—We had for years been preparing; and we had come to this country, for no other purpose than to obey this command. But we were now called upon to relinquish the purpose which had been so long conceived,—to abandon the work which we had been so long preparing; and to depart, not only from the particular field which we had entered, but from the heathen altogether.—We were commanded by a government we reverenced, a government exalted, as an enlightened and a Christian government, among the nations of the earth,—a government, under which Christian people have been active, beyond a parallel in modern ages, in their efforts for the universal diffusion of Christian knowledge; and, what was peculiarly distressing, your excellency had considered it your official duty to execute upon us orders, which would remove us from this *field white already for the harvest.*"

"Thus situated, what *could* we? as ministers of Christ, what *ought* we to have done? The miseries of the heathen were before us,—the command of Christ was

in full force.—We had hoped and prayed and waited—till almost the day on which the orders for our going were to be executed, our work defeated and our prospect of preaching destroyed. We ask again, what *could* we,—we appeal to your Christian feelings, what *ought* we to have done? That the gospel should be preached to these heathen, we knew was according to the will of Christ. If by any means we could do this, though we were forbidden, by government, we thought (we say it with all possible deference) that we ought to obey *God*, rather than *man*.

"There did seem to be a way authorized by the Holy Scriptures, which, though doubtful in its issue, furnished, we thought, considerable prospect of success. It was to escape and reach Ceylon, where we had been assured of protection and encouragement. Paul and Barnabas escaped from Thessalonica; and again Paul was let down in a basket by the wall of Damascus, while he knew that the highest civil authority in the city, was waiting to apprehend him.

"We stand far behind apostles, those venerable messengers of the Lord; but though far behind them, yet as ministers of the same Lord, we feel bound in duty, to plead their example, especially when we consider ourselves, if prevented from doing our work in one city, under a command of our Lord *to flee to another*. This we attemped, but without success; and for this attempt, we now stand so highly impeached.

"Amidst the distress which unavoidably results from the imputation of guilt, it affords us consolation to reflect, that until we left Bombay, our characters, by a fair testi-

mony, both here and at Calcutta, stood unimpeached. If this single act does really bring guilt upon our souls, if it does justly destroy the confidence, previously reposed in our characters, how can we justify apostles and others, of whom the world was not worthy, who in like manner fled from city to city, rather than abandon their work?

"Such, Right Hon. Sir, is the statement which we have thought it our duty to submit to your serious consideration. We should be happy indeed, should it remove from our characters the imputation of guilt. Confident as we are of none other, than the best intentions, we most earnestly hope and anxiously desire it may, and pray that the time may not be distant, when we shall be freed from the painful duty of vindicating ourselves, and when we shall enter with joy upon that work, for which we are literally strangers and pilgrims, and have no certain dwelling place. But the matter rests with God. On him we will endeavour quietly and patiently to wait,—to him we will look to bear us through our present trials,—to publish his own gospel to the dying heathen, and to honor his dishonored Son among the nations."

It was some time after this defence, and after the missionaries had been confined to the ship in the harbor ten days, that the first propositions were made to them for leaving the ship.—Those propositions were a severe trial of the principle on which they had left Bombay, viz. *That they had a just right to make use of all the means of escape which Providence might put in their power.*— By this principle they determined to abide. On being brought to the police office on Saturday, December 4th, they found prepared for them a form of a bond, in the

sum of 4000 rupees, by which they were to bind themselves, with a sponsor, not to leave the Island of Bombay, without permission. This proposition being declined, it was then proposed, that they should give their parole to the same effect. This also was declined; and on the same principles a third, viz.—that they should give their parole, that they would not leave until Monday morning.—After declining all propositions, they were returned to the ship.

The next day they were sent for again to the police office,—they were informed by the chief officer and their well known friend Lieut. Wade, that their memorial had been kindly received by the governor, though he still considered their conduct blameworthy. They were then directed to take up their residence in the admiralty house, not to leave the Island without application to the government, and to be ready to sail for England in the next ship.

In order to a just view of that divine care which eventually established the mission,—which met the faith of Mr. Hall, as he expressed it on his voyage down the coast,—which *strengthened* and *helped* him, it is necessary, before proceeding to an account of the next deliverance, to refer to providential arrangements, which had been made long before. A month previous to their escape down the coast, they had received their first letters from America, since their departure in February, 1812. Those letters informed them of an appointment, by the Board, of a Corresponding Committee at Calcutta. The missionaries wrote immediately to that Committee, particularly requesting their good offices on the arrival of Lord Moira,

who was daily expected, as governor general of India. Letters to the same effect were written also to Calcutta by their friends in Bombay, and others to Lord Moira's suite, intended to meet him at Madras. No returns were received to these letters previously to the sailing of the Carmarthen, and the missionaries took the only alternative of a voyage to England, by their attempt to escape to Ceylon. In that attempt, as is now seen, they were defeated, in order to their ultimate and highest success. In the language of Mr. Hall already quoted, "*God* broke up *their* plans, that he might accomplish his *own*, which were infinitely better." While the missionaries were attempting to reach Ceylon, and again while they were returning under arrest, with every prospect of being sent to England, measures were in train at Calcutta, which were to issue in the establishment of their mission at Bombay. There too, was *faith*, like that which, as has been seen, actuated Mr. Hall. While the missionaries were pressing through their difficulties in the month of October, the committee were laboring in Calcutta in the spirit, which the Rev. Mr. Thomason thus expresses:—"We are deeply concerned in all your movements, and shall feel most happy, and thankful to God, if any thing should arise favorable to all our desires. It will be from *Him*. Vain is the help of man."—"We look above councils and governors in this matter. We have a gracious Head, who is not unmindful of his church. To Him let us commit the matter, in faith and prayer."

On the 19th November, while the missionaries were retracing their way to Bombay, a third letter was dispatched from Mr. Thomason, informing them "of a fa-

vorable intimation from government, which granted all that they requested." This communication was received on the 10th December; and on the 13th, after waiting a day or two for another letter, the missionaries sent to the governor the following note, enclosing their communications from Calcutta.

"Right Hon. Sir,

Having always been convinced, that the resolution to send us from this country, emanated solely from the orders of the supreme government, and not from the disposition of your Excellency, which we know to be friendly to the evangelical object of our mission, and having received letters from Calcutta, evincing a change of sentiment, in the late governor general, and the conviction of Lord Moira, the present governor general, "that our intentions are to do good, and that no conceivable public injury can arise from our staying;" and "that his lordship spoke very decidedly about our being allowed to stay," we beg leave to submit to your perusal the enclosed letters, addressed to us by the Rev. Thomas Thomason, a most respectable minister of the Church of England, resident at Calcutta. We trust that your Excellency will consider these letters as containing decisive evidence of the favorable inclinations of Lords Minto and Moira in regard to our present circumstances and future views, and that with this proof of the light in which our mission is now regarded by the supreme British authority in India, your Excellency will have no difficulty in permitting us to remain in this place.

It is with inexpressible satisfaction, that we are enabled by a kind Providence, to present these communica-

tions to your Excellency, at this very interesting moment."

On the 16th they were informed that as the governor was still under positive orders from the supreme government to send them to England, and that as no reversal of these orders had been received, they must be obeyed.—On the 20th they received official notice, that a passage was provided for them to England, on a ship to sail the 22d.

About this time, the following thoughts are found in Mr. Hall's private journal.—" Thus it has pleased God again to plunge us into darkness.—I think I experience the fulfilment of that promise, *I will be with thee in trouble*. Such a promise seems enough to make troubles desirable. I have the greatest reason to praise God, for all the trials he has laid upon me. On the whole, this time of trouble has been to me a time of more than ordinary enjoyment;—though sometimes it has induced fatigue and anxieties which have rather stupified my affections and depressed my mind.———I find great comfort in meditating on the trial of faith which God allots to his children.——— Anxious to know what I ought to do, whether to address the governor again, or to attempt a second escape, or to wait quietly and see whether the Lord will interpose and deliver us, in some other way.—I think I am perfectly willing to do God's will, if I could but know it.——Our circumstances demand much prayer. Sometimes I feel as though I could fill my mouth with arguments with God, for direction and deliverance. Calling to mind past dispensations, I am sometimes ready to

say, God will *yet* deliver us.——It is trying to think of the failure of our mission, but it is a blessed reflection, that God will not defeat our plans, unless to execute a *better* one of his own.—The better the plan, the more desirable it should be executed, therefore in God will I confide.——This evening endeavored to divest myself of all selfish and unholy emotions, and write a farewell address to the governor, with all possible seriousness and solemnity."

The following address was submitted to his Excellency on the 20th December. It was most obviously designed by the missionaries as a personal address, and not to be laid before the council, unless the governor should see fit to do so. It is not known however that the missionaries regretted that his Excellency saw fit to lay it before his council. In this and in the preceding memorials, whatever of blame or censure, the memorialists may seem to have attached to Sir Evan Nepean, was meant to apply to that system of measures adopted by the East India Company and the Bengal Government, and not to Sir Evan himself; for, from first to last, he appears to have been favorably disposed towards the missionaries.

"Right Hon. Sir,

We understand that the formal arrangements for our being transported to England are now made. At this decisive moment, we beg to submit to your Excellency the following considerations.

That exercise of civil authority, which in a manner so conspicuous and determined is about to prohibit two

ministers of Christ from preaching his gospel to the heathen, can be of no ordinary consequence, especially at the present moment, when the Christian public, in England and America are waiting, with pious solicitude, to hear how the religion of the Bible is welcomed and encouraged among the pagans in this country. Our case has had so full and conspicuous a trial, that its final decision may serve as a specimen, by which the friends of religion may learn what is likely to befal those evangelical missions to India, which they are laboring to establish and support, by their prayers and by their substance.

Had the decision been favorable, it would have encouraged the hearts of thousands to increase their exertions for the enlargement of the Redeemer's kingdom; it would have brought thanksgiving to God and blessings to the heathen. But if the decision must be unfavorable, it will tend to deject the hearts of Christians; it will cast a new cloud of darkness over this heathen land, and discourage many from attempting to rescue the poor pagans from the doom, which awaits idolaters. This momentous decision, Right Hon. Sir, rests with you.

Now we would solemnly appeal to your Excellency's conscience, and ask; does not your Excellency believe that it is the will of Christ, that his gospel should be preached to these heathen? Do you not believe that we have given credible testimony, that we are ministers of Christ, and have come to this country to preach his gospel? and would not prohibiting us from preaching to the heathen here, be a known resistance of his will? If your Excellency finally exerts civil authority to compel us from this heathen land, what can it be but a decided op-

position to the spread of the gospel among those immortal beings, whom God has placed under your Excellency's government? . . . . . Can you, Right Hon. Sir, make it appear otherwise to your own conscience, to that Christian public, who must be judges in this case, but especially, can you justify such an exercise of power to your God and final Judge?

Your Excellency has been pleased to say, that it is your duty to send us to England, because you have received orders from the supreme government so to do. But, Right Hon. Sir, ... were it even admitted that whatever is ordered by a superior authority is right to be done, would not the case stand thus: Several months ago, your Excellency received from the supreme government positive orders to send us to England; but you repeatedly expressed a deep regret, that you were obliged to execute such orders upon us. But a few days since, we had the happiness to present to your Excellency such communications from Bengal, as were acknowledged to evince such a change in the mind of Lord Minto, as that he was willing we should remain in the country, and that Lord Moira was also favorable to our staying. May not your Excellency therefore presume, that notwithstanding the previous orders of the supreme government, it has since become their pleasure, that we should remain in the country? Besides, those communications further state, that the subject will soon come before the council, for a formal decision. But delays are so liable to occur in such cases, that at this moment, a reasonable time has hardly elapsed, for the arrival of an official decision, though we have reason to expect it daily.

Under such circumstances, could your Excellency be judged unfaithful to your trust, should you, at least, suspend our departure, till a further time were allowed for official communications to be received from Bengal? By so doing, could you be thought to take upon yourself an unjustifiable responsibility; especially when it is considered what a discussion the spreading of the gospel in India has undergone in England, and how great is the probability, that something decidedly in favor, will soon be announced in this country? . . . . .

It is our ardent wish that your Excellency would compare, most seriously, such an exercise of civil authority upon us, with the general spirit and tenor of our Savior's commands. We most earnestly entreat you, not to send us away from the heathen. We entreat you by the high probability that an official permission from the supreme government, for us to remain, will shortly be received, and that something more general and to the same effect will soon arrive from England.—We entreat you, by the time and money already expended on our mission, and by the Christian hopes and prayers attending it, not utterly to defeat its pious object, by sending us from the country.—We entreat you by the spiritual miseries of the heathen, who are daily perishing before your eyes and under your Excellency's government, not to prevent us from preaching Christ to them.—We entreat you by the blood of Jesus, which he shed to redeem them.—As ministers of *Him*, who has all power in heaven and on earth, and who with his farewell and ascending voice, commanded his ministers to *go and teach all nations*, we entreat you not to prohibit us from teaching these heath-

en.—By all the principles of our holy religion, by which your Excellency hopes to be saved, we entreat you not to hinder us from preaching the same religion to these perishing idolaters.—By all the solemnities of the judgment-day, when your Excellency must meet your heathen subjects, before God's tribunal, we entreat you not to hinder us from preaching to them that gospel, which is able to prepare them, as well as you, for that awful day.——— And we earnestly beseech Almighty God, now and ever to guide your Excellency in that way which shall be most pleasing in his sight."

Immediately after communicating the above, which they considered their final appeal, Mr. Hall thus writes in his private journal:

"Without any regard to personal considerations, I think I am willing that God should direct. Sometimes I have a kind of inward persuasion, that the same Lord, who has so often delivered us, will deliver us now.—— Blessed be God, who enables me to have some precious meditations on his power, and his good will to his children and to his cause, and who I trust enables me to pray with some degree of the affection, tenderness and submission of a child."

In view of the extracts which precede and follow this memorial, it may again be said, that he *trusted* and *obeyed*, in view of the *command* and *promise*, and not in view of *events* and *consequences*. This final appeal was without prospect of success;—it was made with no other hope than that He who had delivered so often, could and would deliver, in the last extremity.

——And it was *in the last extremity*, that a deliverance was wrought, surprising and overcoming. After dispatching this communication, the missionaries proceeded in their preparations for a voyage to England. They were not, of course, even to the last, without plans for another escape, but none had been devised which seemed likely to elude the police officers, by whom all their movements were watched. No alternative seemed to remain, but to be ready to embark on the 22d December. Accordingly, on the 21st they did complete their arrangements—their baggage was prepared—the porters were collected, and had carried it into the yard below, and the boat was in waiting at the landing place, to take it on board. At this juncture a young man in charge went to the captain for an order for the baggage to be received on board. The captain sent to the pay office for the passage money, when the reply was, that the payment had been withheld. The result, with the feeling which the occasion called forth, are thus expressed by Mr. Hall:

"Dec. 21. At half past 4 o'clock, P. M., Mr. —— called and said that the governor had submitted our letter to his council; and as no official communication from the supreme government at Bengal had been received later than the 19th ult. it was supposed that some delay had been occasioned, and that we should be allowed to remain, till such communications should be received."—

"———Throwing myself into my closet, I kneeled down, and blessed the prayer hearing God, for this signal interposition, beseeching him to go on and perfect what he had begun.—There I renewedly devoted myself to him.—It was a melting, precious season."

The Missionaries remained enjoying the sufferance and protection of government, in pursuing their work, without any farther communication from Sir Evan, till some time in 1815, his Excellency personally communicated to Mr. Hall the result of his correspondence on the subject. After briefly recapitulating what had taken place, his Excellency said, the whole business had been represented to the Court of Directors in England, and that they, in reply, had stated, that the communications from the Bombay government were such, as led the Court of Directors to believe that the object of the missionaries was simply the promotion of religion; and that therefore he (Sir Evan) was at liberty to allow them to remain, if he chose, and that they should acquiesce in such a decision. His Excellency added, "I can now assure you, that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office; and I heartily wish you success in your work."

"Under Providence," say the Prudential Committee in their report, "grateful acknowledgements are due to the Right Hon. Sir Evan Nepean, for the candor, magnanimity and kindness, exhibited in his treatment of the missionaries, so creditable to his character as a magistrate and a Christian."

The formal permission given in the last extract was more than the missionaries had ever expected: and more, it is believed, than any English mission in India, at that time enjoyed. This unexpected blessing, however, was not without another crisis, which, at the date of the last extract, was unknown to Mr. Hall, and probably to Sir

Evan himself.—The whole correspondence had been laid before the Court of Directors in England, and that Court were on the eve of sending to India an Order, directly the reverse of that referred to in the communication to Mr. Hall:—censuring all their civil and ecclesiastical servants, who had abetted the missionaries, and requiring the removal of the American missionaries from India. At this juncture, the venerable CHARLES GRANT, with great pains, prepared a written defence of the conduct of the missionaries, from their own documents then before the Court, which happily convinced the Directors, and gave rise to the despatches to Bombay of which Sir Evan spoke in his conversation with Mr. Hall.

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Extract from a letter to his parents.

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My dear Father,

Your affectionate son is still alive, is in good health and in the very place and employment, which he would be, if left to his own choice. I have nothing but my sins to interrupt my happiness, and from these, I trust my blessed Savior will in due time completely deliver me. Glory be to God for his grace! Without this blessed hope,

who can think of death,—who can look to the judgment day and eternity! To go down to the grave, without Christ for our friend—to appear at the bar of God without him for our advocate,—alas! who can bear the thought of groaning under the weight of his sin and guilt through eternity! Who can dwell with devouring fire! It is a fearful thing to fall into the hands of the living God. The wicked is driven away in his wickedness, but the righteous hath hope in his death. Death how solemn, how near! —Judgment—how awful, how certain! Eternity —everlasting torments with devils,—or everlasting joy with Christ! O my dear Father, are you prepared for these scenes?

My beloved mother, my brothers and sisters, are you ready? Where do you stand?—Have you dug deep and built your house on the rock, Christ Jesus? Have you been born again? Have old things passed away and all things become new? Do you love God? Do you love prayer? Do you love the Bible? Do you love all that God commands you to do? Is it your study daily, from morning to night, to fear God and keep his commandments? Do you continually watch to see where you violate God's will? And when you sin, are you ready to confess it to God—to mourn over it, and humbly to beg forgiveness for Christ sake? . . . . . Unless you find these things in your hearts, do not, I beseech you, think yourselves ready to die.

I always feel condemned, because I did not urge these things more earnestly upon you, when I was with you. But those precious seasons are gone forever! and now I

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When we arrived in this place, we found that the government of Bengal had written to the government here "laying certain grievious things to our charge," which, however, very happily for us, we have been able, at least as we think, fully to disprove.

Here is a field vastly important, perhaps none is more so; and we should esteem it a very great favor from God, should he here set before us an open door, and suffer no man to shut it. But if he refuse to grant the desire of our hearts, we will *submit*, but we will not be *discouraged*. We are very liable to be sent to England,

in a short time; the next you hear from us may be from there, or perhaps from our own lips in America.

My dear father, I greatly desire to hear from you; if you are yet unreconciled to God, I earnestly entreat you, as an affectionate son, not to live another day, without making Christ your friend. Death must be near, and the retributions of eternity no farther off.——My dear mother, I think of you with great affection, and I fear you are too anxious about things of the present life, and do not give yourself sufficiently to the daily reading of the Bible, to meditation and to prayer. It can hardly be expected, that any will get to heaven, without *much* exercise in these things; certainly without them, none can enjoy the comforts of religion, and let their light shine before others."

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Difficulties in the way of building up Zion, should only increase the exertions of her friends. You know what a slothful, treacherous spirit is in the world, and you know too, how the Lord views it. What if the work is commanded, in times of great discouragement? There is a full warrant for setting it forward.

The Desire of all nations has come once, and he will come again; but his way must be prepared before him. And as before he was manifest in the flesh, all the concerns of the world were tending to his first advent, so since then, every thing is tending to his second coming.

The moment we lose sight of this, we also lose sight of the Consolation of Israel, of the glory of the church, of her Redeemer and her God.

Trying things have befallen our mission. I want to hear of their effect upon the churches. Churches, as well as missionanies, need to be exhorted to faith, patience, and a preparation for disappointments. Since Christ will certainly destroy satan's kingdom, and convert all nations to himself, and since he will certainly employ Christians in this work, the more difficulties are increased, the more and better soldiers must be sent into the field."

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When we think of the treachery of our hearts, where should we find any hope, had not God said, I will not forsake my people. In our hearts all is discouragement —in Christ, all is encouragement. Without Christ, we can do nothing—through Christ strengthening us, we can do all things.

You desire me to be very explicit on "the matter of war, and respecting its being justifiable or not." You cannot mean that I should enter into a full discussion of the whole subject; it would require a volume. I perfectly agree with you in viewing the three cases of war which you mentioned, as entirely contrary to the gospel. If these three are the only cases in which you are liable to be called to fight, and if you deem it contrary to the gospel to fight in either of these cases, then your way is clear. You must leave the army, or do violence to your conscience.

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The Missionaries remained enjoying the sufferance and protection of government, in pursuing their work, without any farther communication from Sir Evan, till some time in 1815, his Excellency personally communicated to Mr. Hall the result of his correspondence on the subject. After briefly recapitulating what had taken place, his Excellency said, the whole business had been represented to the Court of Directors in England, and that they, in reply, had stated, that the communications from the Bombay government were such, as led the Court of Directors to believe that the object of the missionaries was simply the promotion of religion; and that therefore he (Sir Evan) was at liberty to allow them to remain, if he chose, and that they should acquiesce in such a decision. His Excellency added, "I can now assure you, that you have my entire permission to remain here, so long as you conduct yourselves in a manner agreeably to your office; and I heartily wish you success in your work."

"Under Providence," say the Prudential Committee in their report, "grateful acknowledgements are due to the Right Hon. Sir Evan Nepean, for the candor, magnanimity and kindness, exhibited in his treatment of the missionaries, so creditable to his character as a magistrate and a Christian."

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treme. If we escape, we shall literally "go out not knowing whither we go or what shall befal us." We are not insensible that a thousand evils are liable to result from the measure we are now about to take. But, blessed be God, none of these things move us.

It is no small part of our pain to consider the unhappy influence, which our embarrassments may have upon our Christian friends in America; and at the same time, it is no small part of our joy to know, that so many of the children of God are interceding with him for blessings on our souls and on the mission. How precious the consolation that God, in his wisdom and power, will eventually cause every circumstance, to subserve, in some way, his own glory!

It is greatly animating to know, that there are so many young men devoting themselves to the work of missions. May difficulties only increase their number and their zeal! If the churches, if pious young men would only look at things as they appear, by the light of eternity, there would soon be an hundred missionaries, where there is now but one, and they would be an hundred times as good,—God grant it for Christ's sake."

Extract of a letter, to Rev. James Richards, then a candidate for missions, at Andover.

"*Bombay, Oct.* 12, 1813.

———It was cheering to my heart to hear that the spirit of missions has increased, and that notwithstanding the deplorable war, you are so firmly resolved to come to India. But when I consider that at the time you wrote,

you had heard of none of the discouraging things that have befallen our mission, I am often oppressed with gloomy apprehensions, as to the influence these things may have in America. Here lies no small part of my trial. But I would trust in God, to turn all our seeming disasters into blessings, and to cause them to stimulate you to a more inflexible zeal in favor of the cause. It certainly should be one maxim with a missionary, that he will make no account of difficulties, but as incentives to more vigorous effort and greater trust in God.

——The embarrassments we experience, will, in all probability, soon be removed. I think you may safely tell all the missionary brethren, that there is no adequate cause for their relinquishing their purpose."

CHAPTER V.

PRIVATE JOURNAL, MISSIONARY LABORS AND LETTERS ETC. FROM JANUARY 1, 1814, TO JUNE 10, 1816.

Extracts from his private journal.

"JAN. 1, 1814. I have been greatly aided this day in reflections suited to the beginning of the new year.—— In giving myself away to God,—in resolving to be hereafter a more faithful servant of Christ, and in praying for grace, faithfully to do the work of an evangelist among this numerous heathen people. As I cast my eye through my window, over this pagan city, the thought sweetly occurred to my mind, God is able to make each of these houses a house of prayer. My heart swelled with desire, that he would do it, for his own name's sake.

3d. In witnessing an annual festival of the Mussulmauns, I was grieved, that I did not more sensibly enter into the feelings of David, when he wept and was grieved in beholding the transgressions of the wicked—— But I neglected to seek from God a due preparation of heart. I endeavored to humble myself, for this neglect. —O when will God cleanse this poor, perverse heart!

8th. As I was about to go to the jail to visit some

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criminals confined there, under sentence of condemnation, I fell down before God, and besought, with a tender, feeling heart, that he would deeply impress my own mind with a sense of my sins, and to let his grace be sufficient for me, in speaking to the poor criminals. I never felt myself sent on an errand so solemn. One is to be executed in about thirty-six hours.—Found him ready to hear;—he seemed much impressed, and wept bitterly.

Conversed with another, whose sentence is not yet passed, but with no apparent effect. It was profitable to my own soul. How important, for the ministers of Christ to speak to sinners every where, as condemned criminals, hastening to the bar of their final Judge!

9th. Visited the prisoner twice, who is to be executed to-morrow. Both times, he appeared greatly affected—acknowledged that he deserved to be sent to hell,—that there was no hope but in Christ alone,—that he had not repented and had no interest in the Savior. My own mind was deeply solemn.—With love to his soul, I exhorted him to immediate repentance. I departed from his cell, blessing God for thus allowing me to do something for him, by presenting Christ to a poor, ignorant, distressed fellow sinner.

10th. Early, visited the poor prisoner, this day to be executed. He did not think himself prepared to die, and was in great distress. Spent nearly an hour in conversation with him and in prayer. Both in conversation and in prayer, my heart bled for him.

16th. Much impressed and benefited by reading Pilgrim's Progress,—particularly, the crossing the river of death and entering the celestial city.—My heart seems

dissolved in tenderness, and cheered with the prospect of heaven.

31st. Alas, the vileness of my heart! how much to wound, vex, and grieve the Holy Spirit! I have been polluted with self-complacency, pride, envy and selfishness. O how unlike the blessed Jesus! Lord, thou canst make me like him.—Do it, and my lips and life shall show forth thy praise.

Feb. 10th. To have the affections and the desires of the heart drawn to God and heaven, as the needle to the pole, to be always confident and willing rather to be absent from the body and present with the Lord, and in the mean time to be so submissive and so fully inclined to the service of God on earth, as to overlook and neglect none of our alloted duties,—what is this but Christian perfection on earth? To what else, O my soul, dost thou aspire! Let such, ever more, be the state of my mind, O thou God of grace!

23d. A day of fasting and prayer.—A multitude of subjects for humiliation.—Want of zeal for the honor of God, which, as a Christian, a minister, and most of all, as an evangelist to the heathen I ought eminently to possess. Alas, how unlike Paul—how unlike Christ!—Attachment to the world—undue attention to the body—indolence and stupidity of mind—pride, vanity and selfrighteousness, despising or undervaluing others of God's servants, and magnifying their faults and indiscretions—obstinate adherence to selfish plans and worldly attachments, when under chastisements, designed for my sanctification—formality and hypocrisy in religious worship.—An unforgiving spirit towards opposers.—All these, and

many other subjects for humiliation before God, to be pondered, repented of and forsaken. Christ, and his free grace is my only strength and hope.

——I compare my sinful heart to a great capital at interest,—in point of guilt, constantly and rapidly increasing. On the other hand, the grace of God, I compare to a sinking fund, which pays off the interest, as it occurs, and gradually diminishes the capital till it be wholly liquidated."

The preceding extracts are a fair specimen of his private journal through the year. The leading characteristic of which is, mourning on account of his sins. Few men were more exemplary and apparently more free from the sins above mentioned, than Mr. Hall; but such was his habit of examining his own heart, and so sensitive to the first risings of unholy emotions, that he detected sin and mourned over it, when other Christians less accustomed to self-examination, would doubt its existence.

To Deacon ———, Woodbury, (Conn.)

"*Bombay, June* 10, 1814.

My dear brother,

I often think of you and my dear Christian friends in Woodbury, with tender affection and much solicitude. Woodbury is a place, in some respects dearer to me than the spot that gave me birth. O how unlike this land of pagan darkness! When will this region of the shadow of death be illuminated with the Sun of righteousness?—When will the true church of Christ be planted through

these vast regions of idolatry? When shall our blessed Savior have all these nations as a seed to serve him?—Blessed be God, the set time will come—the mouth of Jehovah hath spoken it, the zeal of the Lord of hosts will do it. Well may we rejoice in hope, and give glory to God.

When I compare, as I frequently do, this dry and thirsty land, with my native country, that goodly heritage, where so many cooling streams are continually flowing to refresh the weary pilgrim, I cannot but think of my privations; still, I by no means regret that I am here and not in Woodbury. I verily thought it was the will of my Master, that I should leave you, and as yet, I see no reason for changing my views. No, I believe the American church ought to multiply her missionaries to the heathen an hundred fold. Shall we not all think so at the judgment day? O what different views shall we *then* have of what we ought to do! But, one thing I regret, and that is, my unfaithfulness while among you. When through God's infinite condescension, I had an opportunity to labor for the precious souls of the people—to invite and entreat them to come to Christ, and to warn them to flee from the wrath to come. And though I verily believe I did tell them what they must do to be saved, yet alas! how cold, stupid and indolent!—How many souls may be eternally lost, through my unfaithfulness! I might have spent more strength in laboring for the glory of Christ and the salvation of souls. But that precious season, like many others, has passed away, and I am many thousand miles from you; the most I can now do, is to remember Woodbury in my poor, feeble prayers.

I am ready to think, that were I *now* with you, I would unceasingly plead with every poor sinner, young and old, to seek the Lord without delay. But oh, the deceitfulness of the human heart! How ready to imagine, that if again placed in former circumstances, we should do better! On the same principle, the impenitent sinner imagines, that at some future time and under different circumstances, it will be more convenient for him to repent, than now. Thus he goes on deceiving himself till death snatches him away and he is lost forever. "Whatever thy hand findeth to do, do it with thy might."—How important this, both to the saint and the sinner?

The dawn of the gospel upon India seems to be brightening. The terms of the new charter and the public sentiment in England are far more favorable to the propagation of the gospel in this country, than formerly. We have had many trials and have been in great uncertainty, whether we should be allowed to preach the gospel in India. We now strongly hope, that God has set before us an open door.

I could say many things about the deplorable state of our fellow men, in this country. I have seen the external abominations of the heathen, in their most horrid form, but I think it more profitable to contemplate their spiritual condition and prospects, by diligently observing, what God has declared concerning them, in his holy word; for idolatry is essentially the same in all ages and countries;—how Christ has died to redeem them, and what he has taught us to do, in regard to their salvation.

O ye followers of Christ, who have been taught by

the Spirit of God to value the redemption of your own souls, lift up our eyes and look upon the fields—are they not white already to the harvest? But alas, how few the laborers! Pray ye the Lord of the harvest that he would send forth laborers. When pious young men offer this prayer, they ought, most solemnly to enquire, each one for himself, "Lord, what wilt thou have *me* to do?" and so should all Christians ask; for what can pious young men do, if they are not encouraged and aided?

I long to hear how religion flourishes among you, and how it is with those youth who seemed to be setting out in the way of life a little before I left you. O why cannot all the dear youth be persuaded to choose Christ!

I would greet, in Christian love, all my dear friends in Woodbury, though at present far asunder, yet as many as love our Lord Jesus Christ, shall soon be gathered together, in the presence of God and the Lamb. Blessed hope! let it be as an anchor to our souls."

To Rev. Joseph Harvey, Goshen, (Conn.)

"*Bombay, June* 10, 1814.

——Since my last, from the Isle of France, God has been pleased to lead us through many trials. They are too long to be detailed now. It is now about fifteen months, since we arrived in Bombay the first time, and about six, since we were brought back in custody from Cochin. We are still continued under a kind of police guard. We have not the liberty of sleeping out of the magnificent house, which the governor has provided for us. Our prospects have from time to time, been dark, in

the extreme; but God has caused light to spring up in darkness; blessed be his name.

After all our discouragements, we now consider it almost certain, that we shall be permitted to stay and preach the gospel in Bombay. While here, we have been diligent in acquiring the language of the heathen, and hope soon to proclaim to them the unsearchable riches of Christ. Most of the time, since we have been here, we have had a small number to meet with us, twice a week, for the worship of God. This has been a great comfort to us. Some, we esteem as the true children of God, and we hope that we have been useful to a number. We endeavor to be faithful in this "little," and hope that God will soon entrust us with more. But if so, it will not be because we are worthy. O what condescension in God, to allow such worms of the dust to do any thing for the advancement of his glorious kingdom among men!

——A world of pagans are perishing for lack of vision.—Their cry goes up before the King of Zion, to whom they are given for an inheritance, and to whom so many hundred years agó, the gospel was commanded to be preached. O that this cry would enter the heart of every Christian!"

The following paper was written, at the request of a Christian friend in India, who inquired of Mr. Hall the reasons why he performed but *one* religious service, at his daily meals—and why in a *sitting* posture.

"So far as appears from divine record, our Savior had but *one* exercise at meals, and that in a *sitting* posture.

It is uniformly said, that he commanded or made the people *to sit down*, and that he took the food and gave thanks, *before* eating. And as I know of nothing either in the Old or New Testament, which intimates a different practice, I feel obligated to follow our Savior's example in these particulars.

Sitting seems the most natural and proper mode.—We naturally thank a benefactor when we *receive* his gift. We do not wait to consume it or otherwise appropriate it to our use, before we express to him our thanks.

The present custom of the Jews is to seat themselves around their food, and then before eating, one of them audibly repeats their appropriate service. They have no religious service at the close of their meals. It is highly probable that this their mode of worship, at their meals, was derived from patriarchal times, and that it is the same which prevailed among their nation, in the days of our Savior.

On the other hand, in favor of having *two* exercises, it may be said, on supposition that our Lord had but *one* exercise, there can be no *harm* in having two, as prayer and praise are always becoming. In reply, I would inquire, if a child or a heathen, or any other ignorant person, on seeing us asking a blessing before eating and returning thanks after our meal, should ask, why we did so? Shall we say, we have scriptural example or precept for it?—This reply we cannot give. We must say, that our Savior and his apostles had but *one* exercise, and that *one before* eating, but we have thought it better to add another exercise, and to defer our giving of thanks to God, till after we had consumed the bounties of his providence. If

while the example of Christ and his apostles sanctions but *one* exercise, we by our practice or otherwise, either explicitly or implicitly inculcate *two*, we inculcate error; —And we farther inculcate error, if we in any way teach the duty of thanking God for our food *after* eating it and not *before*.

As to all that may be said of fitness or expediency, it satisfies my mind that my Lord and Master has left me an example. His method was the best, whatever it was, the fitest and most expedient. While we multiply our religious services, let us not claim for them a sanction, to which they are not entitled, not lend our influence to propagate error, though it may be but in a slight degree, and in a manner, seemingly unobjectionable or even devout."

From his first arrival at Bombay, Mr. Hall applied himself, with great industry, to the acquisition of the various languages of the natives, particularly to the *Mahratta*. This is one of the most important dialects of India, both in respect to its cultivation and the number of Hindoos, to whom it is vernacular. It is spoken by nearly twelve millions of people. In his study of the language he was greatly hindered by various interruptions arising from the embarrassments, previously detailed. Yet notwithstanding all these embarrassments, Mr. Hall was able to impart religious instruction to the heathen, in their own language, as early as the commencement of the year 1815, in less than two years after his arrival in the country.— At that time there were comparatively few facilities for acquiring the Mahratta language. In the course of 1815, he translated most of the gospel of Matthew, a harmony of

the gospels and prepared a small tract. He did not consider these translations perfect, but they were prepared for daily use in instructing the people.

It was the practice of Mr. Hall to itinerate daily among the people, for the purpose of preaching to them the gospel. That the reader may see his employment from day to day, the extracts from his journal of a week are here inserted.

"Nov. 19, 1815. Lord's day. In the morning I spoke in four different places, to about seventy persons. In one of the places, where I had not been before, read a tract and addressed about twenty.—At Boleshwur, a famous temple, a Bramhun expressed great indignation—threatened, and told me, I should not come there. I spoke coolly to him, and he soon went off apparently ashamed, and I continued to speak to a number of people who were present.

In the afternoon, I spoke in another place, where I had not before been, to about twenty; also in four other places. At Momadave, a place celebrated for temples, and the resort of Hindoo worshippers, I held a long discussion with some Bramhuns, in the midst of 60 or 70 people. As I came away, a Bramhun told me, that there was no one there, who could make a proper reply to what I had said. After inquiring where I lived, he said he would bring a man who would reply to me. I desired him to do so.—Spoke also to two English pensioners. I lent a part of the Harmony of the gospels to a Hindoo to read. I have spoken, in all, to about 200 this day.

The natives will frequently ask questions, so foreign from the subject in hand, and so foolish, that it is not easy to answer them "according to their folly." One came forward to-day in the midst of the conversation and gravely asked, "how many times the size of the ant is the elephant?"

Monday, 20. I have spoken in six different places, and in all, to more than 100 persons to-day. At one place, I fell in with some Mussulmauns. We immediately began a conversation on the subject of religion. I told them they were right in saying, there is but one God, and wrong, in not receiving Jesus Christ as their Savior; that if they continued to reject this Mediator, God would certainly reject them. I told them how Christ had loved us, and given himself to die for us. They replied, how can this be true?—Where is it written? I told them, in the Bible. They answered that this is not written. Here, a Jew, who had fallen in with us, with about 20 others, replied to the Mussulmauns, that his (the Jew's) Bible and mine were the same. Upon this, a new discussion arose between the children of Sarah and Hagar, and as it was time for me to be in another place, I took my leave and went on. In the place to which I next went, I spoke to 50 or 60. Part of the time, a few mocked and were noisy. It is one part of a missionary's trials, rightly to bear the impertinence, contradictions, insolence and reproaches of men, who are sunk to the lowest degradation, both mental and moral. He needs to have bound upon his hand and stamped upon his heart the admonitions of the Apostle,—"The servant of the Lord must not strive, &c."

Tuesday, 21. To-day I have spoken in several places to about 100 persons. Six or eight of them were Jews. In one place, I addressed a considerable number in front of a large temple, where a woman was fulfilling a vow to her idol, by giving it half a dozen small lamps, ghee, cocoa nuts, rice and flowers, &c. I afterwards read and expounded a tract, which I have just prepared. It was at a place where I have seated myself about sun set every evening, for a month past. As I proceeded, some agitation arose among the people: and one or two cried out, "come away from him—come away." But the greater part were disposed to remain and listen to the word. Something like this has taken place for two or three days past, when I have been at the temples. I view it as an encouragement,—as a proof that they understand me, and feel some disquietude in their consciences. One, blustering up, said to me, "How many months have you been preaching to these people, and nobody has regarded you?"

On my return home, I fell in with some persons called *sadoos*, i. e. washed from sin. I spoke to them of the blood of Christ, which alone cleanses from all sin.

Wednesday, 22. Walked out as usual at 4 o'clock, P. M. and spoke to about 120 people. At a small temple in the suburb, as I was reasoning with the officiating priest of idolatry, he replied, that it was so throughout the country, and if they would throw away their idols at Momadave, he would throw away his.——At another place where I addressed the people, there were several hundreds of wooden gods under one small shed, which served as a temple. Here scores of sheep are at some

seasons offered, in sacrifice to these wooden gods. A sheep is first bought from the drove, at from one to three rupees, and led to the house of the person, who is to offer it. Select guests assemble. Musicians are employed.—The victim is consecrated by besmearing its head with paint;—it is also compelled to drink of the *tard* (a kind of liquor extracted from the palm.) They then prostrate themselves before the victim, with the same reverence with which they bow before their gods. In the mean time, three or four females prepare each of them, two or three earthen pots, one placed upon the mouth of the other, all whimsically painted, and in the topmost ones are lighted torches. Thus all things being ready, the band of music take the front; (for the heathen always sound a trumpet before them, when they perform any special service) the females, with their pots and torches upon their heads are next in rank, and a confused train of men, women and children with the victim, complete the procession, marching off to the temple. The victim is brought in front of the idol, where the same ceremonies are performed, as at the house of the sacrificer. After this the head of the victim is severed from the body and placed before the idol, its liver taken out and offered in the same manner. Then the procession return and feast upon the flesh. These sacrifices are usually in fulfilment of some vow, which has been made to the idols.

Thursday, 23. To-day have spoken in five or six places, to about 100 of the heathen. I saw a man dragging out of a house, a woman, by her hair, whom I supposed to be his wife. Similar instances of abuse almost daily occur.

Rendered medical assistance to a woman. Application for such services are not unfrequent, and I am happy to say, that in some instances, I have rendered essential benefit. Many of the people perish miserably for want of medical attendance.

Friday, 24. To-day have spoken in several places to more than 100 people.—From 8 to 9 o'clock in the evening I spent in the house of a heathen, where I read and explained a tract to a small company.

Saturday, 25. This day addressed about 70 persons; and in the course of the past week have spoken to more than 800 persons. Blessed be God for the privilege! I have noticed a few persons, who seemed desirous to hear all I had to say; so much so, that they have been constant at the stated place, to which I have daily repaired, and some have even followed me from one place to another. But, alas, when I fix my eyes only on the people, all is dark as night; but whenever, by faith, I am enabled to look to the Sun of righteousness, all is light as noon. How great, how precious are the promises! Blessed is he that can trust in them."

Mr. Hall was in the habit of spending an hour or more, in the morning before breakfast, in instructing the heathen in the vicinity of their temples, or by the way side, wherever he found them in his walks.—From 9, A. M. to 3, P. M. was usually employed in study.—From 4, to 7, P. M. he devoted to visiting schools and instructing the people.

The same course of labor has been and is still pursued by other missionaries at that station. The most

favorable seasons for communicating instruction are morning and evening. At these seasons, multitudes of people repair to their various temples of idolatry to present their morning and evening sacrifice. The missionaries are not indeed permitted, as a general thing, to enter these temples; that would be deemed a high affront to their gods. The place of concourse is not within the walls of the temples, but in the yard or enclosure, in which they are situated, or in the open porches or virandas encircling the temples. In these porches, or under the shadow of a tent or trees connected with the temples, the Bramhuns are in the habit of reading and explaining their shasters to the people. To these consecrated places, the missionaries often resort at the usual seasons of daily convocation, with the certainty of finding an assembly. The temple is the place to which the Hindoo generally repairs when he wishes to spend an hour in idleness or in hearing the news of the day.

Extract of a letter to Rev. D. O. Griswold.

"*Bombay, May* 24, 1815.

My dear Griswold,

For a fortnight past, we have been rejoicing aloud at the good tidings of peace, signed by the Commissioners at Ghent. We regret, however, that there is the least reason to fear that it will not be ratified, or if ratified, the American trade with India will not be revived. But we are sure of this, that Zion's King will see to it, that the stipulations are such as will best advance his own cause.

———I will tell you how I am employed. I read Hebrew before breakfast, which is at 8 o'clock,—After

breakfast some miscellaneous reading,—then a portion of Greek for translating.—About 12 o'clock my Bramhun comes.—I spend three hours with him, part of the time in translating, and the rest in reading native books. We dine at 3 o'clock, then spend about an hour in reading and transcribing the Mahratta which I have translated.—From about half past four to eight in the evening, I spend daily among the heathen, in attempting to give them some knowledge of Christ. I speak sometimes to one, five, ten, fifteen or twenty. Sometimes in the street, sometimes in their houses, and sometimes at their temples and other holy places. Last Sabbath, I sat upon the floor in a native hut and read something like a sermon to about 15 persons."

All that I have to say, at present, that is encouraging is, that on every side, I behold a multitude of immortal beings, who must soon be converted to Christ or be lost.—To some of these I can speak every day—and God peradventure will convert them.—Encouragement enough! I am willing thus to spend and be spent—it is the greatest of all privileges,—to me, the best of all employments.

Extracts from a letter to Rev. Samuel J. Mills.

"*Bombay, June* 7, 1815.

My dear Mills,

——It is my rule to spend about three hours daily, in preaching Christ to the heathen. . . . . As yet, we have only made a small beginning—how great is the extent of this work! What could two ministers do amidst the whole population of Connecticut, had that population

never heard of Christ, and not only so, but had been educated in the principles of idolatry, and grown up with every sentiment and habit hostile to the purity of the gospel. What could *two* ministers do among such a vast, bewildered multitude? But such is our situation, with this difference however, that this great multitude stand thick around us. We can go to the most remote of them in two hours. And there is nothing to prevent the missionary from preaching constantly to them if he had strength. On this little spot, is there not a great work to be done, to say nothing of other millions in the immediate neighborhood?

As yet, there is not in India, *one* Protestant missionary to a *million* of heathen! yet many Christians at home seem to think that India is furnished with ministers and Bibles. Whence this delusion? A delusion so fatal to the souls of the perishing heathen. . . . . But difficulties are in the way—discouragements arise. True, and where has Christ encouraged us to expect the contrary? Let difficulties, let discouragements arise—let them present their most formidable front—let them be multiplied and increased, no matter to what extent; still *not to press forward* in the work is *infidelity*, and relaxation in exertion is *desertion* of the cause.

Such, brother Mills, is the doctrine I would preach, were I among the churches.—Such the doctrine, I believe, every minister of the gospel ought to preach, till every child of Adam has heard the good news of salvation through a crucified Redeemer.

My dear brother, I want to hear all you have done and intend to do,—and how many missionaries are likely to

be found. It is one maxim of the excellent Moravians never to exhort men to become missionaries. But where did these good people get this maxim? It was the last duty which our ascended Lord enjoined upon his church, to preach the gospel to every creature.—Why not exhort men to perform *this* duty as well as any other? Is the duty so small and unimportant, that Christ did not intend men should be exhorted to the performance of it? My friend, let me charge you to leave nothing undone, which is possible to be done, for the cause of Christ among the heathen."

To Rev. D. O. Griswold.

"*Bombay, Nov.* 1815.

——I have learnt through some periodical, that there has been a revival of religion in the town where you are. Blessed tidings! When will such a work be seen in India? Alas, alas! you cannot well imagine what a dreary land this is! O the abominations, that deluge the country! Never did any land present a more inviting field for advancing the glory of God in publishing the gospel of his grace. I bless God that he ever put it into my heart to come here. O that I may have grace to be a faithful laborer in this field, which in such a wonderful manner, God has given us.

I can now speak the Mahratta language with considerable ease, and daily spend about three hours in preaching Christ to heathen, Jews, Mohammedans and Papists. I enjoy perfect health, and am able to labor hard about sixteen hours from the twenty-four."

About the close of 1815, Mr. Hall and Mr. Newell jointly wrote a tract, called *The Conversion of the World.* It was first published by the American Board ;— it has passed through two or three large editions, in this country, and at least one in England. This tract has not only had an extensive circulation, but it is believed, has contributed more than any modern production of the same size, to sustain and carry forward the missionary cause.

Extracts from his Journal.

"Apr. 1816. Lord's day morning at 8 o'clock, I went to the sea shore, as usual for some time past, where the Mussulmauns bury and the Hindoos burn their dead.* When I arrived, there were 50 or 60 Hindoos seated on the beach, at a small distance from the funeral pile of their deceased friend. I found it easy to enter into conversation with them. I spoke freely of "the great salvation." I exhorted them to embrace the free offer of pardon, through a crucified Redeemer, that they might die in peace. They heard with deep seriousness.

I then walked a few rods and sat down under a shed, where I spoke to 15 or 20 persons. A few yards from me, a Mussulmaun burial soon took place. About the same time came a Hindoo procession, bringing a dead man to his burning. Shortly after, came another Hindoo

* This is literally a place of sculls. Nearly all that die on the island are carried to this place. Hardly an hour in the day passes, in which different companies are not on the spot, either burying or burning their dead, according as their custom requires.

procession, with music, bringing the dead body of a Gosavee, (a class of Hindoo devotees.) According to the custom of this cast, he was to be buried. The grave was dug in a circular form, about three feet in diameter, and four feet deep. The body was then deposited, in a sitting posture, with the legs locked together and drawn up close under the body. This being the posture in which this sort of people sit, at their devotions. The hands were closed upon the breast, and in them the *ling* was carefully placed. The *ling* is a significant emblem of what decency forbids to be named. Such was the deity to which this poor deluded creature had devoted his whole life. Shocked at the awful spectacle, my thoughts rushed forward to the resurrection of the dead and to the judgment of all men. I seemed to see this deluded mortal rising from his grave with this testimony of his guilt and shame. O to what everlasting shame and contempt must such idolaters awake at the resurrection. Alas! how countless the multitude of such guilty, untaught heathens! Could Christians at home behold but one scene like this, what further need could there be of exhortation? Would not every friend of Jesus in the fulness of his heart exclaim, Let me *give*—let me *do* something for the salvation of the heathen. Would not all cry aloud to the Redeemer, Lord, send forth more laborers into thy harvest—Would not every pious youth rejoice to say, Here am I, Lord, send me? But such moving scenes are as *real* and affecting, as though every Christian saw them with his own eyes. O why are they so slow to *believe*, to *feel*, and to *act*?

I addressed the people who were attending on this

interment as well as I was able, and then walked to another spot where a body was burning.* There I spoke to 5 or 6 persons, and then withdrew from the dismal scene. Dismal indeed; for here 5, 10, 20, or 30 of my fellow mortals are daily brought, to be burned or buried. These all die in the ignorance and guilt of idolatry, or the blind votaries of the false prophet. And for how many generations has this broad stream of human life been flowing into eternity! and how long shall it continue to flow unmingled with the hope of eternal life?

9th. To-day I have preached to more than 100 persons. In one place, as I was sitting in an obscure heathen temple, and reasoning with some men about worshipping a stone for their god, a decent looking Mussulmaun came up, and after listening a while, desired to speak. But he no sooner began to display his zeal against *idols*, than the Hindoos asked him, why he worshipped the *tombs* of the

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* The manner in which the Hindoos burn their dead is, first they erect four posts, in the ground, as the corners of the pile, which is generally, for an adult, six feet long and three broad.

†The wood is placed between these posts, bearers being laid crosswise between every layer, to keep the pile loose. When about two feet high, the corpse is laid upon the pile.—Bearers of wood are placed on each side the corpse, and wood laid on these bearers, generally two feet above it; so that the corpse is nearly hidden in the midst of the pile. After the pile is thus constructed, dry leaves are thrown over it, and it is frequently saturated with oil. Fire is then applied. The company of relatives and friends sit down by the pile till it is all consumed, stirring the fire and adjusting the brands as the case may require. It generally requires from three to six hours to reduce the whole to ashes. These they frequently gather up and throw into the sea.

dead, which are only full of bones and all uncleanness? The Hindoos boldly attack the Mussulmauns on this ground; and the latter certainly do seem to worship tombs with as much devotion as the former worship idols.

I soon resumed the conversation; and as I spoke of the Son of God, the Redeemer, the haughty Mussulmaun turned away with disdain.

Almost in the centre of the road, near the same spot, were several stones, about the size of a goose egg, with some red coloring stuff upon them. These were Hindoo deities. I unconsciously stepped upon one of these strange gods, as I suppose fifty other persons do, every day. A bystander apprised me of what I had done, without seeming however to expect an apology. Alas! into what inconceivable ignorance and degradation are such idolaters plunged! I should not know how to give the entire character of the Hindoos in a few words better than by saying that—"they are ready to *believe* any thing but the truth, to *worship* any thing but their Maker, and to *do* any thing, but that which is good."

Extracts from his Journal of 1816.

"May 24. To-day was performed the consecration of their idols and a small temple, which was also dedicated to their worship. The three gods whose images were consecrated were Ram, Hunumunt and Mahadave.—The first thing was to ascertain, by astrological calculation, the day and hour most propitious for bringing these several deities to reside in their respective images. From 12 to 4 P. M. were declared to be the most propi-

tious hours. It would be useless were it practicable, to describe minutely the very numerous and foolish ceremonies, which were performed. During the whole scene, there was not the least appearance of solemnity; but on the contrary, in the midst of the service the Bramhuns fell into a quarrel.*

June 10. To-day, no schools are open among the natives, and business is generally suspended. The cause of this is an eclipse of the moon, which took place this morning. In expectation of this event, the people spent the night in bathing in the sea and in gloomy watchfulness. This is followed by a day of fasting and alms-giving.

As to the cause of the eclipse, the *Jotish*, or philosophical shasters of the Hindoos, and their *D'hurm*, or sacred shasters, are, as in many other cases, entirely at issue. The former assign the true cause, [and teach how they may be calculated,] the latter ascribe it to a cause as ridiculous, as it is fabulous. They say, that many years ago, when the sea was churned by the demons and the gods, in order to recover the treasures of which the earth had been plundered, among other precious things that were restored, the *Umrit* and the *Daroo* were obtained. The former was the *elixir vitæ*, the food of the

* The Hindoo religion does not require, and much less does it receive, in its most important rites, the service of the heart. Hence nothing is more common than to see worshippers in their prostration before their gods, manifest an entire dissipation of mind.

gods, the latter* was an intoxicating liquor, fit only for demons.

When the recovered treasures were divided, a tremendous quarrel commenced between the gods and the demons. At length however each party was duly seated, the one to receive the *Umrit*, the other, the *Daroo*. At this juncture an arch-demon, named *Rahoo*, assumed the appearance of a beautiful female, and insinuated himself into the company of the gods.

The sun and moon were present on this occasion, and suspected the fraud, but nothing could be done. Each one had received his portion of the *Umrit*, and was to hold it in his hand, till the word of command, for drinking it, should be given. But *Rahoo*, eager to secure his immortality, in violation of the rules of the gods, hastily drank his portion, without ceremony. Upon this the sun and moon immediately proclaimed him a *demon* in disguise ; and instantly his head was severed from his body, by the enraged gods. But the Umrit draught had *secured* his immortality. And thenceforth he existed not as an individual, but as two distinct beings. The severed head, which constituted one distinct being, retained the original name *Rahoo*, the headless trunk, another being, under the name of *Katoo*. The *former* became the implacable enemy of the *sun*, the *latter* the enemy of the

* It is worthy of notice, that *Daroo*, the common word in Mahratta for intoxicating liquors, as also for gunpowder, is represented, with so much truth, even in the early ages of Hindoo mythology, as fit only for *demons*. Happy would it have been for the Hindoos and for the world, had it never been recovered from the ruins of the old world, or had the demons forever appropriated it, *exclusively*, to their own use.

moon. Sometimes Katoo, in revenge, seizes upon the moon, and for a time swallows it, which of course causes an eclipse. In like manner Rahoo sometimes falls upon the sun and occasions his obscurations. In this way, the Hindoos almost universally account for eclipses.*

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* The compiler has seen almost the whole population of Bombay simultaneously calling upon the gods, with the greatest apparent distress, to deliver the moon in an eclipse from the grasp of Katoo. And when the moon emerged from her eclipse, their prayers were turned into acclamations of joy.

He once expostulated with a learned Bramhun, who well understood the cause of eclipses, and enquired why he did not have compassion and deliver the populace from their fears, by telling the true cause of the phenomenon. O said he, how can they understand it? They cannot believe that the sun and moon are globes, much less can they be convinced that the earth revolves. They will have some opinion on the subject of eclipses, when they see them take place, and we may as well tell them what they can *understand*,—then their minds will be at rest. Hence one of the leading principles of the Hindoo religion, *No matter what a man believes, if he be sincere.*

From the above account, the reader may see the influence, which the mission schools are exerting in overthrowing the fabric of Hindooism. Let the children in these schools be taught the leading principles of astronomy, to say nothing of Christianity, and the Bramhun will teach in vain the fable of Rahoo and Katoo.

CHAPTER VI.

LETTERS, JOURNAL ETC. FROM JULY 1816, TO APRIL 18, 1817.

Mr. Hall was one of the first members of the Society of Inquiry respecting missions in the Theological Seminary at Andover. He looked upon this Society and others of a similar character, in Colleges and in various Seminaries, in our country, as the nurseries of missionaries for the heathen.

The two following letters were addressed to the Society at Andover, and published some years since. As they are upon the same topic, and addressed particularly to candidates for the ministry, they are placed in immediate succession, though they were written in different years.

"*Bombay, June* 19, 1815.

Dearly beloved Brethren,

When I attempt to say any thing on the subject of missions, I am often greatly perplexed and distressed.—This does not arise from a belief in the maxim of the worthy Moravians, "that none should be *persuaded* to engage in Missions." Believing, as I cannot but believe,

that Christ has given it in perpetual charge to his disciples, to see that his gospel is preached in all the world, to every creature, and that this is an indispensable duty binding upon every individual Christian according to the rank, which he holds in the church, I can see no good reason why they should not be *persuaded* to the performance of this duty as well as any other. No other duty involves, to an equal extent, both the glory of God and the happiness of men. In the same degree in which the duty is performed, will the consequences be happy ; and so far as the duty is neglected, in the same degree, that neglect brings guilt to Christians, dishonor to God, and ruin to the souls of men. Why, then, should we not *persuade* Christians to the performance of this duty ?

No : my embarrassment is of very different origin. When I advance any of the arguments, which show that Christians ought immediately to use the proper, the adequate means for evangelizing the whole world, and that it is the duty of every individual without exception, to exert himself with zeal, activity, and faith, proportionate to the magnitude of the work ; every argument and motive seems like telling those to whom I write, that they need to be convinced that the Son of God has died for sinners, that there is salvation in no other, and that the salvation of souls is a matter of great importance. In a word, it seems like telling them that they are not Christians.

For what is it to be a Christian ? Not merely to bear the name of Christ, but to have his divine image impressed on our souls and manifested in our lives. Jesus had a heart, which embraced every human being with a love, that made him willing to suffer poverty and dis-

grace, anguish and death, for their salvation. And how can *his* heart be like the heart of Jesus, how can *he* be a Christian, who does not love all mankind, with a love, which makes him willing to suffer the loss of all temporal things, and even to lay down his life if thereby he can promote the salvation of his fellow men? That such is the duty of Christians, is a truth as conspicuous in the Scriptures as the sun in the heavens.

How comes it to pass then, that a duty so great, so solemn, and so plain, has been so far overlooked and neglected by the great mass of Christians? This is a phenomenon in religion, which, in some respects, strongly resembles that monster of irreligion and barbarity, which the progress of moral illumination has almost exploded from the Christian world. Now, when the heart even of the unprincipled ruffian recoils at the enormities of injustice and barbarity of that human traffic, which has long filled all Africa with lamentation and wo, how hard is it for us to believe, that, a few years ago, all Christian nations were the advocates of this infamous commerce in human beings! But such has been the progress of light, and such the revolution of conscience on this subject, that now should any man advocate the slave-trade, and at the same time profess to be a follower of Jesus, he would be esteemed a prodigy of inconsistency.

But such great changes cannot take place without great exertions. Great effects require powerful causes.—When a great nation is to be aroused to a sense of its duty—when the slave-trade—a commerce participated by all Christendom, bringing wealth and luxury to thousands, and confirmed by the lapse of centuries,—when such a commerce is to be annihilated, a CLARKSON must come

forward. He must consecrate his life and his all to the object. He must study day and night, explore every corner of the kingdom for materials, write his pamphlets and his books—print them at his own expense—distribute them with his own hand, and employ all possible means for engaging individuals and the public in favor of the object. Societies and associations must every where be formed on purpose for devising ways and means of enlightening and persuading the public mind, and the object must be pursued with increasing exertions, whatever may be the expense or labor, until it is accomplished.

So when the prisoner's woes are to be mitigated, a *Howard* must arise, openly espouse, and zealously plead the cause of suffering humanity; and travel from prison to prison, and from country to country, with the same self-denial, activity, zeal, and perseverance.

Why did these men do and suffer so much? That they might relieve thousands of their fellow beings from the pressure of *temporal* wo,—an object, a work, for which the blessings of multitudes have already come upon them.

But what does *he* strive for, who labors to persuade the churches to *evangelize the world?* He labors for that which will relieve from temporal wo, seven eighths of the human race. For where the pure, peaceable religion of Christ does not prevail, there mankind groan under a multitude of temporal evils, which flee before the approaching light of the gospel.

But this is not all: he labors for that which will redeem a vast proportion of the whole *world*, both from temporal and *eternal* misery.

By what an infinite difference then does this latter ob-

ject surpass in magnitude, those for which Clarkson and Howard did and suffered so much, and were so justly and highly commended.

Yet from the days of the apostles to the present moment, no individuals have appeared among the churches to plead the cause of the unevangelized world, with such enlarged views and such an entire devotedness to the object, as these philanthropists evinced in the pursuit of their plans for removing the *temporal* sufferings of comparatively a trifling *portion* of mankind.

The common feelings of humanity and the ordinary impressions of the Christian religion, had formed in the minds of Christendom a predisposition to the abolition of the slave-trade. Nothing was wanting but the application of the appropriate means. The public needed only to be convinced that the slave-trade was a heaven-daring wickedness, and that to persist in it would be no better than renouncing the obligations of Christianity.

Very similar is the case of the churches in regard to their duty of publishing the gospel in all the world, to every creature. That Spirit of Christ, which has always pervaded his churches, holds his people in readiness continually to fly into every corner of the world to preach his gospel, as soon as proper means are employed to awaken them to a sense of their duty.

As yet, these means have not been employed, and Christians do not understand their duty in this respect.— It avails nothing to say that missionary sermons are preached, missionary societies formed, and missionaries sent forth in various directions.

Reckon up the multitudes who have never yet been

told that Jesus tasted death for every man; and it will be found that there is not more than one Protestant missionary to 20,000,000 of souls, who are this moment perishing for lack of that knowledge, which, 1800 years ago, the merciful Redeemer commanded his disciples *immediately* to impart.

Again: estimate the number of Christians who may with propriety be said to be exerting themselves for the universal spread of the gospel, and how small a proportion do they bear to the whole mass of Christians! When we consider what a very small part of Christians are engaged in the work, and what a very trifling part of the work has been accomplished, it is apparent that the subject needs to be taken up as though *nothing* had been done. Not that we should despise the day of small things, but rather thank God for them and take courage. All that has yet been done, when compared with *nothing*, is every thing; but compared with what Christians *ought* to do, it is *nothing*.

Yes, the subject needs to be brought before the churches as entirely and thoroughly as though nothing had been done.

In doing this, three things are necessary.—Christians must be convinced that it is their *duty* to evangelize the whole world—they must be convinced of the *means* to be employed in accomplishing this—and that Christians may be convinced of these two things, adequate means must be *employed* to enlighten and persuade their minds on this momentous subject.

Christians must be convinced that it is their *duty* to evangelize all nations. Could Christ mean any thing

less than this, when he commanded his disciples to go into all the world and preach the gospel to every creature? —when he commanded them expressly to go and *teach*, or *evangelize*, all nations?

How can any one who pretends to be a Christian, think to shift off this duty by saying that the command was given to the apostles, in an age when the gospel was to be spread through the world in a miraculous manner; or that it refers to a future glorious period of the church, when Christ will in some wonderful way bring all nations to a knowledge of the truth? It might with equal propriety be said that the moral *precepts* of Christ were not given to be obeyed, except in the days of the apostles or in the millennium.

What! are not the souls of men as precious, is not the blood of Christ as efficacious, is not the power of the Holy Spirit as effectual, is not Chirst as worthy to be obeyed, in one generation as in another? Christ *did* mean that his disciples should go and preach his gospel in all the world, and that they should continue to preach it through all ages.

Nor would he have his people esteem it an *irksome* and *painful duty*. It was for the joy that was set before him, the joy of having the heathen for his inheritance and the uttermost parts of the earth for his possession, that he endured the cross, despising the shame. When to this end he descended from the throne in heaven to the manger in Bethlehem, then it was that the angels of God flew with a like joy to proclaim to the shepherds, that a *Savior was born*, and shouted the new anthem: "Glory to God in the highest, peace on earth, good will to men."

With the same transporting joy would Christ have his people seize the glorious message, and fly into all the world to proclaim—"A Savior is born, Christ the Lord; he has tasted death for every man; look unto him and be ye saved, all the ends of the earth."

To be zealously engaged for the diffusion of these glad tidings through the world, is no less than to be engaged in putting Christ in possession of the heathen, of the ends of the earth, of that inheritance for which he so joyfully endured the pains of the cross. It is laboring to build up and complete that blessed kingdom, which is to exist forever, and to be the glory of God and the joy of all holy beings in the universe.

Now, how displeasing it must be to Christ to find that his people think it a *grievous* duty to be made co-workers with him in perfecting his glorious kingdom! Though the duty should call them to the loss of *all things*—to poverty—to pains—and to death itself—still, how can they think the duty hard! How can they be so unwilling to be *as* their Lord and Master?

Angels would gladly do the work, but the noble privilege is reserved for *men*. Is it possible that Christians should shrink from the duty? Considering what the duty is, and what an infinite weight of motives urges to a prompt performance of it, we should answer, No.

But looking at the fact, we must say they do, with but few exceptions, *all* shrink from the duty, and leave it undone, and the heathen to perish in consequence of their neglect!

Christians must be convinced of the *means* to be employed for evangelizing the world. They must be inform-

ed how many hundred millions are now perishing; and how many times ten thousand missionaries must be sent to them, or they cannot be saved. They must be convinced that the churches are *able* to do all this.

In Christendom there are young men enough, if they were only *disposed* to deny themselves, take their commission from Christ, and go forth to the work. The churches have money enough, and might send them, if Christians were only willing to consecrate what God has given them, to a work which would bring everlasting glory to Christ, and such inconceivable happiness to men.

If professing Christians would lop off their superfluities in dress, equipage, eating and drinking, and reduce their expenses to the wholesome limits of gospel simplicity, and devote the money thus redeemed to the great work, the missionary treasury would soon contain its millions. Christians need to have this laid before them in figures.

But Christ demands more than these crumbs. As he requires our *whole heart* to be given to him, so he requires all that we have, and our life itself, to be voluntarily made over to him, and employed in such a way, as shall most effectually advance his glorious work of saving souls. The privilege of doing this is as great as the duty is solemn and momentous.

But *who* must be convinced of all this? Not missionaries only—not ministers—not bodies of Christians—but every individual who belongs to Christ, of whatever denomination, age, or sex. Every one has a part to act. All must firmly embrace the object in their hearts, and

support it daily by their prayers. In this part of the duty there is no difference between the rich and the poor.

Parents must devote their *sons* to the work, and their sons must consecrate *themselves* to it. Here, again, all, the rich and the poor, have an equal privilege of advancing the kingdom of the Redeemer. Every one must exhort and animate his neighbors to the work. Societies for promoting the work must every where be formed—the rich must give liberally, and the widow cast in her mite. Some must be employed in looking out suitable young men, to be educated; others must educate them. Young men must offer themselves to the churches, and the churches must send them forth.

Innumerable are the ways and means of promoting the work. These will multiply and discover themselves more and more, as the work advances. Christians will be quick to discover them, when they are once convinced of their duty and persuaded to do it. The very first thing necessary in the great work, therefore, is, to employ the proper means for convincing Christians of their duty and of the manner of performing it.

But, alas! it seems to be thought enough that a few missionary sermons be preached and printed in a few scattering counties; and that by them Christians will learn their duty!

It was not thus, that England was convinced of the sin of the slave trade—it was not thus, that all Christendom was roused to a zeal, which sacrificed property and life in visionary plans for plucking Jerusalem from the hands of the infidels, and for planting the banner of the cross upon the walls of the holy city, by a crusade.—O

that a Peter, a Clarkson and a Howard, might arise in the churches to plead the cause of the unevangelized nations with a zeal proportionate to the magnitude of that cause! In awakening the churches to this work, let every minister be a Peter, every candidate for the ministry a Clarkson, and every deacon a Howard. Then, something would be done.

As yet, a considerable portion even of the clergy can hardly be said to be on the side of missions. They do not inform themselves on the subject at large, they do not preach about it, and of course their churches remain ignorant of their duty. What can be done unless ministers are *engaged?*

How important that every minister should thoroughly acquaint himself with the subject, and zealously engage in advancing the object! Then he would preach often and faithfully to his people about it, and his church would know their duty and be ready to do it. O that ministers every where would do this! Then all the churches would at once be prepared to act—there would be hope concerning the heathen.

Small pamphlets on the subject should be prepared with the greatest care and ability; printed in great numbers and in constant succession; gratuitously distributed; put into the hands of every minister of every persuasion to be distributed in every corner of the country. Such pamphlets would find their way to many persons, where the preacher's voice is not heard.

Societies should be formed in every direction, whose object should be to devise ways and means of convincing Christians of their duty and of persuading them to do it without delay.

Dear brethren, I must send my letter without finishing, and what I have written, unrevised, as my time is unexpectedly cut short.

O fly for the salvation of the heathen, and for the glory of Christ among the Gentiles. Persuade a thousand to come.

Pray for us. The Lord fit you to do his will and pleasure in all things.

Your brother and fellow-servant in Christ,

GORDON HALL."

"*Bombay, July* 12, 1816.

You expect me to write to you often; I do it with pleasure. Information concerning missionary fields and missionary operations is what you chiefly desire and expect to receive, especially in your associated capacity. Communications of this kind, which, from every quarter are presented to the public, are daily becoming more and more ample. In this letter I shall not attempt to add any thing to the information which you already possess, but in the place of it, you will, I trust, indulge me in a few loose remarks.

Some of you have already inquired, deliberated, fasted and prayed, until, by irresistible convictions of duty, you have felt yourselves sweetly constrained to consecrate your lives to the Redeemer of your souls; and by anticipation, you are now rejoicing and blessing God, that this grace is given to you, that you should preach among the gentiles the unsearchable riches of Christ. Having made this solemn and momentous decision in the fear and strength of the Lord, you are no longer inquiring after facts or truths to convince you what your duty is, in regard to

the heathen. With the map and geography of the heathen world before you, your single inquiry is; "What field is the most eligible and what is the best method of establishing a mission in that field." Here is a full demand for knowledge and wisdom. Still the grounds on which a rational decision must rest are not so various and intricate as greatly to embarrass the subject. Unless there are some rare exceptions, the eligibility of a field must depend on its relative population, and the relative degree of security, which it offers to missionaries. If this rule is correct, it is certainly very simple.

A single glance at geography shows the relative population of all the principal places in the world, which reduces the inquiry to this single point; 'What is the relative degree of security for missionaries, which the various fields respectively promise?'

As to their relative population, Asia is, beyond comparison eligible. The same is true in regard to the security of missionaries. Where, from the eastern extremities of China, through the immense regions of the peninsula of India, where has the *Protestant* missionary ever suffered martyrdom from the hands of the heathen? And where too, it may be asked, has the missionary in all these regions, attempted to gain a residence, and failed of success? What greater encouragement can missionary zeal demand?

The great nations of Asia, are so nearly the same, as to their population, the facilities for acquiring their respective languages, and the comforts of life which they afford, that, in these respects, but little can be urged in favor of one country rather than another.

As to the supply of missionaries already furnished for these countries, it is so extremely small that it is unworthy to come into the account, when calculating the number of missionaries still required. The same may be said of all that missionaries have yet done, when compared with what remains to be done. Who can, for a moment, consider this subject, without seeing and feeling that there is an immediate and imperious demand for a host of missionaries? What further means of information —what protracted inquiries can be requisite in a case so plain? I do not mean to say that it is not important to acquire all possible knowledge of the religion, manners and customs of the heathen, at large, and especially of those, to whom you go. Certainly the more you obtain of such knowledge the better you will be prepared to act. But this knowledge is so soon acquired, that no missionary can reasonably delay his going to the heathen for the sake of acquiring it. O brethren, hasten to the field!

"There are among you, brethren, some who have not yet decided whether it be their duty to go to the heathen or not. To such, I can say, beloved brethren, I know how to sympathize with you. Such, for a long time, was the anxious state of my own mind on the same subject. But now it astonishes me, to think that I so long hesitated on a subject so plain. It was no doubt my sin, though perhaps somewhat extenuated by circumstances, which no longer exist. When my mind was first exercised on the subject, I knew of but one in the country, who thought of becoming a missionary to the heathen; and he has not as yet, to my knowledge, engaged in the work.— Besides, through all my inquiries, until I had decided on

the subject, it was not known that any support could be obtained in our country. I bless God, that notwithstanding all that opposed, I was enabled to decide as I did.—I verily believe it will be matter of joy to me through eternity. Should you make the same decision, brethren, I have no doubt you will find the same satisfaction in it.

But you are not decided. Each of you anxiously inquires, "Lord, what wilt thou have me to do? Shall I go to the heathen?" Here historical inquiries and geographical knowledge are of little avail. The decision must be made in view of *one single command*, and *one single fact*. Jesus Christ, the God of our salvation, has commanded his disciples to "go into *all the world*, and preach the gospel to *every creature*." This is the *command*. But even at this day, there are nearly *six eighths* of the population of the globe, to whom the gospel *has not been preached*. This is the *fact*. In view of this *command* and of this *fact*, how ought you to decide.

Eighteen hundred years ago, Christ gave this perpetual command; and to quicken his disciples in the obedience of it, he gave them the most consoling assurances of assistance, and promises of unbounded reward. But from century to century, so remiss have been his disciples in obeying the command, so unwilling to go into *all* the world, and preach the gospel to *every* creature, that, may we not with propriety consider the Holy Trinity as saying, "Whom shall we send, and who will go for us?" Is it your duty to reply, "Here am I, Lord, send me?" This is the inquiry, and how simple! What have protracted researches to do with such a decision? When the apos-

tles first received their commission, was it an extensive knowledge of the population, religions, manners and customs of the various nations, to whom they were bid to go, which led them to obey the command? Was it a retrospective view of the former success of religion in this guilty world, or was it the prospect of an easy entrance unto the heathen, and a secure and comfortable residence among them, which made them so ready to go forth, at the command of their Redeemer? No: it was their love to Jesus, and their reverence for his authority, which forced them to exclaim, "Wo is unto me if I preach not the gospel," as I have been commanded. It is when missionaries form their decisions on the same ground, that they eminently glorify Christ, and build upon a foundation, which no storms can shake.

I have been led to these remarks from an apprehension that there are young men, who are pursuing missionary inquiries in a too general way, with a kind of indefinite expectation, that by and by something may transpire, some further knowledge of countries or events may be acquired, or the subject may be presented in some new attitude, which will render their decision easy and safe.—Any such expectation, it appears to me, tends only to darken the mind, and to confuse and enervate its operations.

The subject is more plain and easy of decision at the present day, if possible, than at any former period. What has been found and acknowledged a *truth* in England, and in some of the other European states, is now found by experiment to be true in America. God has promised, that he that *watereth*, shall be *watered* also *himself*.

This gracious promise he has verified, by uniformly causing religion to flourish among nations at home, in the same proportion in which they are active in promoting missions abroad. The whole subject, then, is brought into this narrow compass:—The great mass of mankind have not yet heard the gospel preached;—the standing command of Christ to his disciples is, "go and evangelize all nations;" and to prompt them to a full compliance, he gives the assurance, both by his promise, and its fulfilment, that by their exertions for the salvation of the heathen, they do most effectually labor for the salvation of their own countrymen. In this simple form, let the subject be viewed. In this simple form, let it come to the reason, the conscience, and the feelings of every one, who is looking forward to the gospel ministry. How can the conviction be resisted? How can the decision be doubtful?

Dear brethren, bear with my freedom. Placed as I am, in the midst of so many millions of perishing heathen, and knowing from the promise of Jehovah, (Prov. 11: 25,) "The liberal soul shall be made fat, and he that watereth, shall be watered also himself," that your coming forth would tend to promote religion at home, surely I have a claim on your indulgence.

Allow me, then, to speak freely. To me, it appears unaccountable, how *so many* young men, by covenant devoted to Christ, can deliberately and prayerfully inquire, whether it is their duty to become missionaries, and yet *so few* feel effectually persuaded that it is their duty to come forth to the heathen! It tends greatly to the discouragement of those who are already in the field.

While so great a proportion of those, who examine this point of duty, deliberately decide that it *is not their duty* to engage in the missionary work, what are we to think?

In general, those who excuse themselves from the work, must do it for general reasons, which would be as applicable to others as to themselves, and which would excuse those who have gone forth to the work, as well as themselves. Therefore, must not those men who thus excuse themselves, think either that those who engage in the missionary work do wrong, or that themselves who decline it, do wrong?

Here it would ill become the solemnity of the subject to cavil and quibble, and say: "What! shall we *all* go to the heathen? Then what will become of our own countrymen?" Let such quibblers beware how they mock the faithfulness of God. When *thousands* have gone forth to the heathen, and God has failed to fulfil his promise, "that he that watereth, shall be watered also himself," or when he shall not have caused religion to flourish among the people at home, in proportion as they labor for the heathen abroad, then, and not till then, let the objection be heard.

Some seem to speak as though a man must have some secret or special call, before he can decide in favor of being a missionary. If, on rational grounds, he feels persuaded that he ought to be a minister *any where*, and if he *feels disposed* to go to the heathen, I should think that no other call than this, unless in extraordinary cases, can reasonably be required. I have doubted whether I ought to be a missionary; but it was for the same reasons

for which I ought to doubt, whether it was right for me to be a *minister any where.*

Brethren, you see that I think there are good reasons, why you should become missionaries to the heathen, and of course good reasons why I should desire it. Certainly I do. And I greatly long to see every one of you strenuously exerting himself to diffuse the same sentiments among all pious young men in the country.

Form *great* plans, and execute them with great *zeal* and *prayerfulness.* Every thing that can be desired, *might* be done by exertion, with God's blessing. Seize every possible opportunity for impressing the subject upon the mind of every pious youth. But I must stop.

Brethren, pray for us. May the Spirit of God be with you, guide you in all your deliberations, and make you the instruments of winning many souls to Christ.

Your affectionate brother and fellow-servant,

G. HALL."

From the preceding letters, as well as from a great portion of Mr. Hall's writings, it is most obvious that he did not consider the foreign missionary work as tending to impoverish the churches. His impressions were strong, that more, many more candidates for the Christian ministry, ought to devote themselves to the great work of evangelizing the heathen: and not only so, but that immediate and vigorous exertions should be made to introduce the gospel to the populous and extensive portions of the pagan world. The same sentiments were entertained by Samuel J. Mills, as appears in the following extract of

a letter to the lamented Parsons, while a member of the Seminary at Andover.

"You inform me that there are two brethren in the Seminary, who design engaging in an eastern mission. It would have given me great pleasure to have heard, that there were ten, twenty, or even thirty, who had come to that determination. Yea, let us go to whatever part of our own continent we will, or to the West India islands, the brethren in Asia, (as it respects a station for glorifying God, and doing good to the souls of men,) will look down upon us from an elevation, as high above us, as the heavens are above the earth. . . . . I verily believe that there are, at our Theological Seminaries, students of divinity, who *dare* not lay their Savior's last commission to his disciples before them, and fast and pray over it, for a day, with a view of ascertaining their duty, as it respects missions to the heathen, lest convictions should fasten upon their minds, with a force not to be resisted, that it is their duty to see that commission carried into effect. I say, they *dare* not do it, although the commission closes with the promise, 'Lo I am with you alway, even unto the end of the world.'"

Extracts from his Journal.

Oct. 16, 1816.

"In my route this evening, fell in with a company of Gosawees, a class of religious mendicants highly venerated by the Hindoos, but ignorant, arrogant, and in general, a vicious set of people. The conversation of these people,

like that of the Hindoos generally, turns naturally and almost exclusively, either upon religion or upon "filling their bellies," as their expression is. Though all the moral notions and sentiments of this people are so gross and monstrous, yet their conversation, so habitually manifests such a recognition of some superior power, appointing and controlling all the allotments and vicissitudes of human life, as does most severely reprove and ought deeply to shame that multitude of atheistic Christians, who will talk for hours, if not for weeks, about the ordinary events of life, without the slightest acknowledgement of divine Providence.

In this little company of Gosawees was one of distinguished demeanor. He told me with much self-complacency, that he was a *Jotesh*, i. e. an astronomer. I told him I felt gratified, and wished to ask him some questions about the *Jotesh shaster*.—"Will you tell me whether, according to these shasters, the earth is a plane or a sphere?" After fully comprehending the question, he confessed that he knew nothing about it, thus proving himself to be as much a novice and imposter as are nine tenths of those, who prefer their claims to superior science; and as such do actually command respect among the ignorant multitude.

It is a remarkable fact, and one that will ultimately be highly serviceable in pulling down the fabric of Hindoo superstition, that their religious books, held equally sacred, are directly at issue on several points in geography and astronomy.

The conversation soon turned on their mythology. One began to boast that he allowed of but one god, Ma-

hadave, and that he worshipped no other. I asked him, if Mahadave did not in a rage cut off one of Brumha's five heads?—and was not he consequently a sinner?—"No," was his reply, "for Brumha had perjured himself, and his head was cut off as his punishment." Then you allow that Brumha, one of your greatest gods, was a *sinner*? "Yes," he replied, and manifestly with shame.—But was not Mahadave severely cursed and punished for this act? "Yes." But can he who commits sin and is cursed and punished for it, be the great, the perfect, the everlasting God? I enlarged, and finally told him, that God had declared that the wicked should be turned into hell. The poor creature, though convinced, would make no acknowledgement, but declared that he would worship none but Mahadave; and if Mahadave went to hell, he would go there with him.

17. As I was walking in a populous part of the town, a Hindoo money changer, sitting upon his stall, at the angular point, where two roads met, politely made me his *salam* (obeisance) and invited me to take a seat near him. As he had often seen me before, and knew what things I was in the habit of saying to the people, the conversation began of course on religious subjects. In the course of conversation I repeated the command against idolatry. He asked, if that command was *written*. I took a little book from my pocket and read him the ten commandments. By this time, there were many persons collected around. But, "*How*," he asked, "and to *whom* were these given?" I then rehearsed the awful manner in which God gave the law at mount Sinai.—But, said he, "If God is an invisible, immaterial Being, how could he write on tables of stone?" When I repli-

ed that nothing could be impossible or hard to him, who *created* all things, he was not, or at least pretended not to be, satisfied.

The Hindoos seem to possess some dark, indescribable and unintelligible notion of a supreme, invincible, abstract existence or being, who is no more than a negation of all qualities. Hence people of all ranks are perpetually objecting to the doctrine that God is a spirit, and saying that it is impossible for an immaterial being to create matter, or to have control over it. Hence their system of holy theism. *Brumha* is installed the *creator* of all material things, *Vishnu* the *preserver*, and *Sheeva* or *Mahadave* the *destroyer;* all gods of *material* form. On the same principle, as new emergencies arose, in the imaginations of these bewildered idolaters, they have gone on multiplying their gods, and assigning them their respective functions, till they have swelled the catalogue of their deities to the amount of *three hundred and thirty three millions.*"

The Hindoo system of religion presents a shapeless mass of cruelties. The speculations of their philosophers, based upon the abstruse position of the shasters, have led them into the wildest vagaries, concerning *God*, *spirit*, and *matter*. They teach that the eternal Spirit is without quality, or that he has no qualities with which we are or can be acquainted. He neither sees, nor hears, nor loves, nor hates, nor knows, nor regards any thing that transpires in any part of his wide dominion. He exists in eternal solitude, listless and inactive.—All the idea we can get of his nature or his perfections is *negative;*—he is unlike any thing that comes within the circle of our expe-

rience or observation. This is the *Jehovah* of the Hindoos. A system of complete *practical* atheism, and it is difficult to see why it is not so in *theory*.

According to the popular shasters, in some unknown period of the past eternity, the eternal Spirit, arousing himself from his eternal slumbers, caused to emanate from himself three beings, Brumha, Vishnu and Sheeva, the Creator, Preserver and Destroyer, and then sunk back into his first state of abstraction and self contemplation. These two last emanations have become incarnate for various purposes and in numerous forms. These together with their myriads of fabled attendants, both male and female, are supposed to be divine, and as such are worshipped. No sins can be named that have not been committed by this great family of gods and goddesses ; and yet they claim to be holy and pure, because they are *gods*, and as such are above all moral obligation.

These are the gods, whom, by far the greatest part of the Hindoos worship. Yet even these, degraded and impure as they are, by their vices, are too elevated and spiritual in the estimation of their votaries to be worshipped without an imagery. The images of these gods are formed of clay, of wood and of stone, of brass, of silver, of gold, in forms as various, and as unnatural as the imagination can conceive. After the ceremony of consecration is performed by the priests, the gods for whom they are designed are supposed to reside in them. The image is considered the Presence Chamber of the god, who is propitious or unpropitious, as he is pleased or displeased with the services of the worshipper."

On the 19th December, 1816, Mr Hall was married to Miss Margaret Lewis, an English lady, who had resided a number of years in Bombay, and was at the time of their marriage, well acquainted with the character and manners of the natives, and with the Hindoostanee, one of the most popular languages of the country. This event was considered not only by Mr. Hall, but by the mission, and the Board in this country, as an acquisition of no small importance to the cause.

Extracts from Mr. Hall's Journal.

"JAN. 24, 1817. Took a walk among the Hindoo temples. After passing about five and twenty temples, and five times as many gods, I came to a small private temple. It consisted of a little room about six feet square, on the lower floor of a two-story house. In this little filthy, dark place, (for the Hindoo temples are as dark as they are filthy) was the image of *Hunumunt*, an incarnation of *Vishnu* in the form of a *monkey*, engraven, in large size, upon a stone. This temple is now the property of two Bramhuns, which they hold as an inheritance from their distant ancestors. It is of no inconsiderable value to them in a pecuniary point of view. For as a multitude of people are continually passing by, many stop, stand on one leg, close their hands, raise them to their foreheads, and bow before the idol. Many a poor man and woman, who have labored hard all day for eight pice each (a pice being equal to a cent) will give half a pice to the idol, as they return from the toils of the day, to their hungry families."

The amount contributed by the Hindoos in money, cloth, and various products of the soil, to their idols, is probably three times greater than any portion of the Christian world give for the various purposes of religion. No Hindoo, male or female, but expects to make an offering of some sort, nearly or quite every day. They never murmur at this, any more than they do at the expense of supporting their families. All these offerings of the people go to the support of the temples, and their numerous and indolent priests. Hence it may be seen what a motive is presented to the priests to sustain and render popular their system of image worship. As many of the temples are private property of the priests, it is easy to see a reason, why the owners should use every means in their power to render their gods popular."

Extract from a letter to his parents, brothers and sisters.

"*Feb.* 4, 1817.

———I rejoice to hear you are in health and prosperity, but above all does it gladden my heart to hear what God has been doing for the salvation of sinners, in the town that gave me birth. While God was pouring out his Spirit, and showing thoughtless sinners their danger, how did my dear father and brother feel? What did they do?—O how shall I address my honored, my grey-headed father! Ah! while I write, perhaps he is in eternity. If so, how did he die? Did he feel his need of Christ? Closing his eyes upon the world—eternity bursting upon his view,—at that awful moment, did he find his own righteousness sufficient? If my father is dead, what sentence did Christ pass upon his departed

soul, "Come, ye blessed, or, depart, ye cursed?" But it may be, that my father is still alive. Then, God be praised. And what does the tenderest filial affection require of me? O, my dear father, let your son beseech you, to work out your salvation with fear and trembling,—your time is short,—your day is far spent, the night is at hand; and a night of eternal darkness it must be, if you are found out of Christ.

——Alas! dear brother, do you say that you are not converted, and that this is *God's* work?—O remember, that repentance is *your* work. Christ has told you, that if you repent not, you shall perish. You say again, "God will do that which will be most for his own glory." True! and since God has given his Son to die for you, since he has commanded you to repent, since he has invited you to come to Christ and be saved—now since God has done all this, if you repent not, and neglect Christ, it will be most for his glory to do as he has threatened, to destroy you with all other impenitent sinners, in hell, forever. O then, my dear brother, as you value the salvation of your soul, as you regard eternity, rest not a moment,—flee out of Sodom—flee for your life—look not behind you,—heaven is at stake! The Savior bids you strive to enter in at the strait gate; and since he tells you that many will fail, take heed lest you be one of those that fail."

Extract of a letter to Rev. Dr. Morse.

"*Bombay, April* 18, 1817.

———How transporting it would be to me to relate, and for you to hear, the tidings of Hindoos converted to

God, through the labors of your missionaries in this place. But as yet, it has pleased the Sovereign Disposer to withhold his converting grace from this heathen people. Thousands here have heard from our lips the tidings of the gospel, and many more are still hearing them from day to day. But alas! so far as we can see, all seems to be as the "seed that fell by the way-side." In this case, how consoling to be assured, that God's word shall not return void, but shall surely accomplish the blessed end for which it was sent?

After surmounting many difficulties, we have at length got our press in operation.—We still make the Mahratta language our main study. For a year past, I have employed a considerable portion of my time in the study of the Sungskrit. I can now speak the Mahratta with ease, and hope by and by to preach in the Goojeratta and Hindoostanee.

I have visited the celebrated excavations on the islands of Elephanta and Salsette. The extent of these excavations in the solid rock, is truly astonishing. As to the amount of labor and the folly of executing them, I think they must surpass the pyramids of Egypt. They are purely of a religious origin; but when and how they were executed is unknown to the present inhabitants of the land. I shall not attempt any description of these monuments of Hindoo idolatry, because if I could do it to perfection, it would be useless, since they have been so ably described in books which have been before the public."

These excavations are truly said to be astonishing. Elephanta is a small island situated in the harbour of Bombay. It is called Elephanta from the statue of a large

elephant carved from the solid rock, which stands in a conspicuous station on the south shore of the island. On the northern part of the island arises a mountain of granite. About half way from the base to the top, the excavation commences horizontally. The door-way is now obviously much larger than formerly, the side pillars seem to have been either worn away by the action of the elements, or battered by the hand of violence. This excavation is more than 100 feet square, and in height about 18 feet. The enormous mass of solid rock above is supported by four rows of pillars. Each pillar stands upon a square pedestal, and is finely fluted. Along the sides of the cavern are ranged a great number of colossean statues of Hindoo gods, goddesses and heroes, some of which are from ten to fifteen feet in height, in very exact symmetry, all carved from solid rock.

The excavations on the island of Salsette, which lies a little north of Bombay, are very numerous. Near the centre of the island, embosomed in extensive woods, rise four very steep and contiguous hills, exhibiting, at a distance, the appearance of one entire rock. It is in the sides of these hills, that the caverns are hewn, amounting in all to more than two hundred. The excavations in the western hill are the most worthy of attention, both from their number and magnitude. In altitude, the largest of these excavations far exceeds that on the island of Elephanta. According to governor Boon's account, it is eighty four feet long, forty six broad, and forty six high, to the crown of the arch. This arched roof is supported by thirty five massy pillars, of an octagonal form, and of five feet in diameter. The capitals of each are highly

ornamented with figures of elephants, lions, tigers, &c., crouching, as if burdened with the superincumbent mass of rock. The vestibule or porch is proportionably spacious, and is adorned with two stately columns. In this porch, there are two immense statues of twenty seven feet in height, and of excellent proportion. The walls, pillars, &c. are in a fine state of preservation, and were once smooth and painted. Two rows of cavities are placed in the walls, for the purpose of inserting lamps. At the farther end of this temple, is an elevation, in a convex form, twenty feet in diameter and nearly the same in height, presenting the appearance of an immense altar.

The walls in the smaller excavations are filled with sculpture, presenting groups, gods and goddesses in high and prominent figures. The workmanship far exceeds in skill that of any living statuary now to be found among the Hindoos.

These excavations must all have been made by the slow and laborious operation of the chisel. The artist employed by governor Boon to make drawings of these excavations asserted "that it must have required the labor of forty thousand men, for forty years, to accomplish the work." But loose as this mode of estimation may be, it helps to convey the impression made on the mind of the spectator. The compiler visited these excavations in 1820, and found that previous accounts of them had not been exaggerated.

The history of these monuments of labor and skill, is entirely involved in obscurity. The object was religious; but when and by whom designed and executed, no one can tell. The Hindoos believe them to have been mi-

raculously produced by one of their gods, and consider them as a standing memorial of the divinity of their religion. That they are very ancient is obvious, and must have demanded, in their execution, greater resources of wealth and skill, than any Hindoo rajah of modern times could have commanded. They present one, among numerous other evidences that might be mentioned, of the correctness of the current opinion among the Hindoos, that their nation is in a deteriorating state.

CHAPTER VII.

LETTERS, JOURNAL, ETC. FROM APRIL 16, 1818, TO APRIL 30, 1821.

Extract of a letter to Rev. Dr. Porter.

"*April* 16, 1818.

———The great variety of plans for doing good, now going forward in America, presents a glorious spectacle. Every true Christian must rejoice to see it. Though all are not of equal importance, they are all wanted, and more too, to render the system of operations complete.

——What may not be expected from the American Education Society? Its *absolute* importance cannot be exaggerated, but its *relative* importance may be.* To say,

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* But few men have possessed minds more comprehensive and better balanced, in regard to the great work of evangelizing the world, than Mr. Hall. Often has the compiler heard him express his opinion in regard to the comparative importance of the Foreign Missionary work. It was, in his view, the spirit of *Foreign Missions* that gives life and energy to all kindred institutions. This opinion, though formed nearly twenty years ago, is most obviously correct. It is now seen and generally acknowledged, that most of the benevolent societies, which are now disseminating the blessings of Christian knowledge through our country, emanated from and are sustained by the spirit, which aims at nothing less than the *conversion of the world.*

as has been said, that Foreign Missions cannot exist without the Education Society is to put the effect before the cause;—or to say, the parent cannot exist without the child.

Pray tell me, if some representations of the dearth of spiritual teachers, in our heaven-blessed land, are not too high colored? Have not such estimates of your destitution been made as to blot from the catalogue of Christ's ministers many, whom the Holy Ghost has separated to the gospel ministry, and whose labors he has blessed? Are the American churches to be represented as more destitute than any other part of christendom, because they have not a ministry as numerous in proportion to their population as some other countries? Is the *number*, or the *character* of the ministers of religion to fix the actual proportion and value of religious instruction in a land? Shall Mecca and Medina, Benares and Poona, Goa and Rome, or, if you please, shall Ireland and England be declared better furnished with spiritual teachers than the United States of America, merely because a greater proportion of their population stand in the priest's office? If the comparison between America and other parts of Christendom were fairly made,—if on the one hand none were admitted on the catalogue of ministers, but such, as in the judgment of Christian charity were the *real* ministers of Christ, and on the other hand, all were admitted on the list, whom Christ owns as his ministers, would not the result of the comparison show that no part of Christendom is so well furnished with spiritual teachers as the United States of America? I should much like to see a fair and full examination of this subject."

The following letter to his friend Samuel J. Mills has been found since this volume was put to the press. It clearly shows what the compiler previously knew to be the fact, that Mr. Mills, in devising and maturing various plans of benevolence, was in the habit, as far as possible, of consulting Mr. Hall, and obtaining his opinion and advice.

"*Bombay, June* 18, 1818.

Dear Brother Mills,

Yours from Newport, 27th September 1817, is the last that I have received from you. Many thanks for it. You must think it peculiarly interesting to me to hear about the origin and progress, in my native land, of the great variety of plans for advancing the kingdom of Christ. I think the American churches are nobly advancing to the help of the Lord. Their plans are inferior to none in Europe. All these plans and many more are wanted to complete the work; they need not at all interfere with each other. If jealousy, envy and strife spring up among them, it can only be the work of the devil. Every sanctified heart must rejoice in the success of each society. All are excellent in their place. I would not prefer one before another.

Auxiliary foreign mission societies must be multiplied; —they are of infinite importance. Without them, the gospel could never be sent to the heathen, though there might be ever so many Bible Societies and Education Societies. But the Bible Society has a specific object, and will effect boundless good. So of the Education Society. The Lord prosper them all! By means of them all, a

greater mass of people will doubtless be engaged in the work of doing good, than could be engaged without such a diversity of objects. But the object of organizing individual churches of every denomination, into regular auxiliary societies, to some foreign mission society of their respective denominations, I still think to be of great importance. I can see no other plan so natural, so easy and so effectual for engaging *all* the churches to act each as a body, which is the great desideratum in evangelizing the world. I long to see this plan carried into effect. It appears so plain, so easy, and so infinitely important, and the arguments for supporting it so instructive and resistless to a christian mind, that I am sometimes inclined to believe, that I could persuade *every* church to come forward in this way to the work of the Lord. I am sure that two or three men of the right stamp, by traveling through the country and exerting all their powers among the churches, might do wonders.

Extract of a letter to Rev. Dr. Porter.

"*Bombay, Oct.* 30, 1819.

———The concerns of our mission go on moderately progressive. The schools continue to prosper. Our funds, for the last six months, have not allowed us to open any new ones, though we have had many pressing calls to do so. This is greatly to be lamented. The business of schooling among the natives, is every day becoming more and more interesting, promising, and popular.

I hope more laborers will soon be sent to us;—Providence is opening the door all around us. Why do you not send men to Persia and Arabia? A large expedi-

tion of red-coats, armed with sword and bayonet, powder and ball are now in the act of embarking from this place, for the purpose of exterminating the Wahabean and other piratical hordes, which infest the Arabian seas and the Persian gulf. O that the soldiers of Immanuel would incur but half the expense, and make but half the effort to exterminate from those Mohammedan regions, the far more destructive power and inroads of satan! But alas, the children of this world are wiser in their generation, than the children of light."

Extract of a letter to Rev. Dr. Porter.

"*Bombay, Feb.* 6, 1820.

It affords me much greater pleasure to receive your very kind letters, than it does to answer them. Not because I have no pleasure in showing every token of my affectionate remembrance of yourself and dear consort, but because I have so little to send, for all the good tidings I have from you. I sojourn in Meseck and dwell in the land of Kedar, surrounded, I may almost say, with the unmingled abominations of heathens and Mohammedans, and others of a better *name*, but hardly of a better practice. You dwell on Mount Zion, amidst the courts of the Most High, in the land which the Lord hath blessed,—you behold the wonders of his grace multiplying around you. It greatly rejoices and animates my heart to hear of all the gracious acts of the Lord, in my native land. The state of the public mind appears to be such, in America, as to render the present period peculiarly fitted for planning and accomplishing great things. God has doubtless important designs to accomplish through the instru-

mentality of his American Zion. O may he cause all duly to exert themselves, and all exertions to be completely successful. To be engaged in these broad and various plans for saving souls, which will probably continue to extend with multiplied and glorious success through all future generations of the world, is certainly the highest privilege and among the most powerful stimulants to the love and service of God. Blessed are those, who from love to the Saviour, are zealously inclined thus to cooperate in the work of the Lord. But alas! in this high felicity, we, in these eastern plains of Sodom, cannot, in every sense, participate. What can we do in such a land, polluted not only with the countless abominations of idolatry, but a land, where the name of God is every day blasphemed among the heathen, by means of the sins of those who call themselves *Christians*? * * * * What glorious trophies of victory await the Saviour of sinners in such a land! In every thing that is good, Calcutta is half a century before this place; and Madras holds a middle rank between the presidencies of Bombay and Calcutta. From the latter place, you get the detail of religious information, about as soon as we do. Native schools, and the school-book society are among the most promising objects in that region. Those books, which the Society is now translating and printing, in the rudiments of general science, will prove a powerful auxiliary, in the propagation of gospel truth. Our mission, without any very great expense, might do much in the same way. All our exertions in the way of schools and school-books are attended with much encouragement."

Extract of a letter to Jesse D. Hawley, Esq.

"*Bombay, April*, 1820.

———It affords me great pleasure to hear of your welfare, temporal and spiritual. If you and your companion are indeed going forward with your faces heavenward, daily encouraging and strengthening each other in the narrow path, O then how happy are you !—children of Abraham—yea children of God ! May you have all needful grace to live together, as joint heirs of the heavenly world. How soon shall we be together there, if indeed we are Christ's true disciples? This is my humble hope, and it affords me daily comfort. But I still find there is yet remaining, a great deal for me to do in working out my own salvation. I suppose it is so with you. Each one is first of all required to save his own soul, and then to do all he can for the salvation of others.

There is a great field in the new country, where Providence has placed you. You may be the means of doing incalculable good.——I wish I could send you good news from this land. It is indeed dry and barren,—a vast wilderness yielding no fruits, but the grapes of Sodom and the clusters of Gomorrah. I dwell in the midst of satan's Golgotha, surrounded with innumerable multitudes of the slain. We prophecy to them as we are bidden.—But as yet, the Spirit of the Lord does not breathe, —no life enters into them. Thousands around us, have heard more or less of the word of life. We have recently baptized and received into our church, one man who was before a disciple of Mohammed. He is, so far as we

can judge, a consistent Christian, and in some measure a helper in publishing the gospel.*

——During the two past years, this country has been visited by earthquakes, pestilence and war, which have swept off many thousands of the natives. The pestilence (Cholera) is now raging in many places. Yesterday it carried off ninety of the inhabitants of this city. O that this people would learn righteousness, while God's judgments are among them, and while the offers of salvation are made to them!"

Extract of a letter to his parents, July 1820.

" ———Through divine goodness, our lives are still spared. Our dear babe is in a very feeble and emaciated state. We greatly fear we shall be called to lay her by the side of her dear departed, mouldering sister. But

* This individual was a merchant of Hydrabad, a city nearly 400 miles east of Bombay. Being in Bombay for the purpose of procuring merchandize, he providentially met with a Christian tract, which excited his attention and led him to seek the instruction of the missionaries. He soon found that Christianity claimed to be the only true religion, and resolved to give it a thorough examination. He accordingly committed his business to the hands of an agent, and under the instruction of the missionaries sat down to the study of Henry Martyn's translation of the New-Testament into Persian. After devoting his whole time for nearly six months, to the study of the Bible, he came to the full conviction, that it contained the only true system of religion, and as it is hoped, heartily embraced it. After his baptism he remained a short time in Bombay, and then returned to his family at Hydrabad. What is worthy of special notice in the history of this man is, the readiness with which he laid aside the business of the world, till he had given the new religion a fair examination.

it is a consoling reflection, that we and ours are in the hands and at the disposal of the all-wise God. O how much peace and happiness we lose by not putting our trust in God at all times.

The more I reflect, the more concerned I feel about the salvation of my dear relatives. God is my witness that I have given them some affectionate and faithful exhortation in some of my former letters. O that they had been more spiritual! My dear father, I hope you are no longer perplexing your thoughts about such matters as *election* and *decrees*, and following the suggestion of satan by saying, "If I am to be saved, I shall be saved, &c. &c." This is the vile bait with which satan has covered his fatal hook,—if you swallow it, you will certainly become his prey. Say rather, my dear father, If I do not truly believe, I shall be damned,—if I do not become a new creature in Christ Jesus, I shall be lost forever,—God be merciful to me a sinner.—Create within me a clean heart and renew a right spirit within me.—Open my blind eyes, unstop my deaf ears—awaken my stupidity, —make me to know my danger and flee from it,—make me to know my sins, and truly to repent of them,—make me to know the Savior, and to forsake all and follow him. Beloved father, let such be your confessions and your prayers. It is the affectionate, earnest request of a dying child, to a dying parent. My dear Mother, I hope you are less concerned about this world and more concerned about the next. Let me most earnestly entreat you to devote a short season every morning and evening to reading the bible and secret prayer. For myself, I know not

how any one can think that he is working out his salvation, without doing this.

——My dear Brother, do you read the scriptures and pray in your family? Those families that live without prayer, God reckons among the heathen, who are to be destroyed, if they remain such.—You or I may be dead, before this reaches America. Are we ready for our departure to the world of retribution? * * * * * *

——I praise God for the worldly prosperity he has given you,—you have enough, or rather, it is God's property, *lent* to you for a little while, to see how you will use it. O remember this, for the day of reckoning will soon come. Be charitable to the poor.—Be liberal in giving for the spread of the gospel. I would entreat each of you to give something *every month*. Give it in love to God, and you will not be losers—your reward will be great and sure."

Extract of a letter to Rev. Dr. Porter.

"*Bombay, Jan.* 20, 1821.

Rev. and dear Sir,

———My every attempt to address you awakens many fond recollections of my former situation in your family at the old parsonage glebe in Washington, where I well remember various solitary retreats, the dumb but solemn associates of those meditations and exercises, which through grace, were a part of the leading-strings, by which, Providence conducted me to this desolate land. To review those distant scenes, illuminated, as I still trust they were by the presence of Christ and the love of God, now warms and encourages my heart as I dwell upon them. But

when I drop these pleasing contemplations, and recollect where I am, and turn to survey the wide spreading moral desolations that surround me, an indescribable chill strikes through my soul, and I feel as though I could write no more. * * * * * * Our friends in America expect that our letters should be filled with cheering accounts of the conversion of the heathen and the rapid progress of the gospel in this region. But if we write at all, our letters must rather be filled up with louder and louder calls upon their benevolence, urged by every possible motive which can influence them, to send us more help, to consecrate more of their ministers, their money, and their prayers to the service of God among these heathen. But how ungrateful, how arrogant (they may say) to be always assaulting your friends in this way !—I feel it, and I feel it so strongly too, that I write to my friends with much reluctance; yet I cannot cease, in this way, to plead for the heathen.

Our public communications have been just forwarded by way of England, and will probably reach you before this letter does. From them you will learn the general state of our affairs. Mr. Bardwell's departure is a trial, severe to him and to us. We are all unanimous in our opinion, that when there is satisfactory evidence, that a missionary cannot live and be useful at his station, on account of ill health, which while at the same time, there is a prospect, that he might live and be useful, in another place, it is his duty to remove. This we know is contrary to the opinions of some of the friends of missions, who hesitate not to say, "that missionaries should die, at their post, rather than return." I hope such persons will candidly review this sentiment, and judge again, whether it

be founded in truth and love;—and while binding such burdens on other men's shoulders, duly consider, what they would be willing to bear themselves in reverse of circumstances. Mr. Bardwell feels much tried in prospect of meeting these sentiments."

Whatever may have been the sentiments of individuals, on this subject, in times past, there are probably but few, if any judicious friends of the cause now, who do not deem it the duty of missionaries to leave their stations, if by ill health they are unable to labor; especially, if by so doing, there is a prospect that their lives may be preserved.

On this principle, the American Board have acted from the first. They do indeed expect their missionaries to devote themselves to the work, for life. And there are good reasons, why they should do so. The time and expense of conveyance to their distant stations are important considerations; and after they have spent some years in acquiring a foreign language, it would be a great loss to leave the people for whose benefit it has been acquired. But the Board have never objected to a missionary's leaving his field, when in his own opinion and that of his colleagues, his health, life and usefulness require his removal.

Journal of a tour of eight days, on the continent adjoining Bombay.

"FEB. 25, 1821. We have now seven schools, in a line, on the continent, extending about sixty miles on the coast, east and south of Bombay. About forty miles to the north of Panwell, is Basseen, where we have long had a fine school. This makes the whole range of our schools on the coast, about one hundred miles. The intermediate towns are numerous, and most of them entirely destitute of schools. Many Bramhuns and others have begged to be employed as teachers. But we are afraid of going beyond our means.

At Allabag,* I waited on the Regent, who received me very courteously; we spent an hour in discussing religious topics, in the audience of a large number of his court. This was Saturday evening. The hour for another interview on the Sabbath was appointed, and, on account of its being the Sabbath, it was stipulated that the conversation should be confined to religious subjects. I had some favorable opportunities for publishing the gospel in this capital.

It was a time of weddings;† and as the bridegroom must, if possible, proceed to the house of the bride on horse-back, all the horses of the town were engaged; and I could not procure one to proceed on my journey.

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* The capital of an independent native prince.

† Among the Hindoos, the time for celebrating marriages is determined by astrological calculations. So that on these ten or twelve fortunate days, nearly all the marriages of the year are celebrated.

When I intimated this, to the Regent, he most readily furnished me with a horse and ostler, from the government stables. This is the second time that this Bramhinical ruler has granted me facilities for travelling and preaching the gospel in his territory. May the Lord reward him with his grace and salvation!

Near Nagotnea, I met with what was to me a great curiosity. It was a stone bridge of eight or ten arches, built 280 years ago, as I was informed by the Portuguese. It is narrow, but in good condition, except a part of the side-railing. What most excited my attention, was a kind of pavement of lime and gravel which formed the upper surface of the bridge. In some spots, this was broken up, but in general, it remained, after being exposed 280 years, to all seasons and to all usage, so entirely undecayed, that it seems as hard and unyielding as the solid rock. It is confessed that the Portuguese possessed very surprising skill in masonry. Their fortifications and other public works clearly show it.

Since I have stepped aside to speak of curiosities, I will just mention another, which, for ought I know, has already been repeated a thousand times. Some time since, our assistant translator, in proof that the Kooncan country* once formed a part of the ocean's bed, stated, that sea-shells are to be found adhering to, and combined with the rocks on the mountains bounding the eastern side of the Kooncan.—And beyond the great mountains, as well as on this side, timbers, domestic utensils, demolished houses, wells, temples and gods are found by dig-

* The Kooncan lies between the sea-shore and the ghauts.

ging 5, 10, and 15 cubits below the surface: particularly in the neighborhood of Kalapoore. I have since heard the same testimony confirmed by other natives."

The Bombay mission has from the first employed more or less Jewish teachers in their schools. These Jews are from Cochin, and are what Buchanan denominates "Black Jews." They generally pretend to read Hebrew, but they do not understand it. They have a small Synagogue in Bombay, where they meet for worship every seventh day. Of the comparative excellence of these Jews for teachers, Mr. Hall thus speaks.

——"My own observation leads me to think, that other things being equal, a decided preference is due to the Jews as teachers, rather than to any other class of natives. Though they naturally hate us as Christians, yet the veneration which we have for the patriarchs and prophets, the pious kings and fathers of ancient Israel, names so dear to all the children of Abraham, and our familiar acquaintance with their scriptures, of which themselves are so ignorant, and of the whole history of their nation, compels them irresistibly to feel and acknowledge us to be a nearer kin to them than any other people on earth, and inspires them with an involuntary respect for us. What the school-books contain of the Old Testament is exceedingly interesting to them, as it relates so much to the history of their own nation. They are therefore more inclined to read our books than the Hindoos are. Again, the Jews are in a great measure exempt from the prejudices, which a Hindoo, true to his religion, must have against our books, which every where directly contradict

and stamp with sin and infamy, almost every thing that the Hindoo deems sacred. And again, the Hebrew Scriptures require the Jew to execrate every appearance of idolatry; and far more do they forbid him to teach it, as the Hindoo is expected to do, and will do, unless the greatest care is taken to prevent it.

Such are some of the reasons, which entitle the Jews to a preference as school-teachers, and tend to give the schools under their care, a superiority.——We have now six Jews in our employ."

The compiler cannot but indulge in a few reflections suggested by the preceding extracts, having reference particularly to the mission schools. The first, respects the extent of territory, over which the schools are scattered. They not only exist in the several neighborhoods on the islands of Bombay and Salsette, but they have been extended 100 miles on the coast of the adjoining continent, and more recently in the interior. They are indeed thinly dispersed, and embrace only a small part of the children, who are growing up in ignorance. But as the resources of the mission are very limited, these schools are thus scattered, that a wider influence may be given to them.

The opportunity which these schools afford the missionaries of communicating religious instruction not only to the children, but to their parents and friends, is worthy of special attention. The school-rooms are in fact chapels, where the missionaries preach the gospel to the whole neighborhood, who usually assemble, whenever the school is visited by the missionaries. Besides, not only the

scholars, but their parents and friends manifest a warm attachment to the mission; and in this way the mission acquires an influence, which it could obtain by no other means.

Several years may indeed elapse before we shall hear much of the good effects of these schools; but it is impossible that children thus educated should ever become bigoted pagans; and there is reason to hope that the gospel, in which they are so fully instructed, will by and by take hold of their hearts. It is but reasonable to expect, that when these boys, thus educated, shall become men and take an active part on the stage of life, their influence will be extensively felt as teachers of schools and in other departments of life. Christians should in a special manner remember these schools in their prayers, at the monthly concert and on other occasions, that the Lord would visit them by the influences of his Spirit, and make them the nurseries of future preachers of the gospel to the surrounding heathen.

Extract from Mr. Hall's Journal.

"March 17, 1821. This evening have had a second conference with a company of respectable Mohammedans. Some days ago, I distributed among them several copies of Matthew's gospel, which they have read.—They brought forward the gospel and a book of their own, which they said contained all the prophets. They began with our Lord's conception, and as Matthew's account of it did not agree with their own, they wished me to reconcile the two. I told them I should not undertake to reconcile

the Christian Scriptures with the Coran,—that if the Bible was true, the Coran was false; both could not be true, and desired them to search out the true one.

19. To-day I have been employed in writing an address to the Mussulmauns, in the Hindoostanee language; subject of which is, Christ contrasted with Mohammed."

25. Called on the Mussulmauns, and lent them the address. The previous conference has evidently produced considerable agitation in their minds. After making some brief remarks, I took my leave of them, as they seemed too much agitated for calm and candid discussion. I could not but hope their agitation might result, in some measure, from the power of divine truth upon their guilty consciences. O that their proud hearts may be made to bow to the cross of that crucified Jesus, whom they now contemptuously neglect!

April 30. For a month past I have felt more animated in the missionary work, than is usual for me. * * * During the month I have written a tract, which perhaps may be named "An appeal to Protestant churches of all denominations, in behalf of the heathen." My own mind has been and still is deeply impressed with the subject. It seems to me that the Christian public are expecting that the world will be converted in an easy and convenient way, without any very great self-denials, or any very extraordinary exertions. But such a sentiment is most obviously repugnant to the general tenor of the gospel on this subject, and contrary to the whole history of the church. The objections now urged against indefatigable exertions for Christianizing the heathen, may be urged with the same plausibility by the next generation, and again by the next and so on,

without leaving us any prospect (except the promises of God) that the world will ever be converted to Christ. Should the great Redeemer say to his churches, "Come, let us reason together" on this matter, What could they say?—O that the Spirit of God, in full measure, may descend upon the churches, and make them faithful to the souls of their fellow-men, as well as to their own,—faithful also to the commands and to the glory of their Redeemer!

CHAPTER VIII.*

AN APPEAL TO CHRISTIANS IN BEHALF OF THE HEATHEN.

"The *ability* and *duty* of Christian Churches to furnish all nations of the world with the preaching of the gospel, are points generally conceded. Surely none will hesitate to admit that it is the *duty* of the churches to employ the necessary means for the salvation of all nations, provided they have the *ability* for furnishing the means.

But should any entertain doubts on the point of *ability* to furnish the means necessary, let them carefully examine the subject.—Let them suppose the term *churches* to denote only that part of Protestant Christians of all denominations, who acknowledge it to be their duty to seek

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* The manuscript from which this chapter is taken contains the "Appeal" refered to, near the close of the last chapter. It was written with an expectation that it would be ultimately published in the form of a tract. But on a careful examination of the manuscript, the compiler has thought proper to make copious extracts from it, in the form of an abridgement, rather than to publish the whole.

the salvation of their fellow-men, and who actually contribute more or less in aid of the benevolent and religious objects of the present day; even with this restriction, how great is the ability, which the churches possess? Can any candid inquirer pretend for a moment, that, in these churches, there are not pious men enough, to go into all the world to preach the gospel?—or can it any more be doubted that the churches have money enough to prepare, send them forth, and support them? No matter how great self-denials, sacrifices, labors and sufferings are involved in accomplishing this end;—all that is nothing to the present point. If at any rate whatever, they have men enough to send, and money enough to support them, then it is certainly *possible* for them to furnish all nations with the preaching of the gospel; and if *possible*, then they have the *ability* to do it.

The Christian churches *ought* therefore, and as a general thing, they do *acknowledge* it their duty, in obedience to the command of Christ, *to preach his gospel to every creature.* But though they have the *ability* and acknowledge the *duty*, they not only neglect almost entirely to perform it, but they do not even adopt a *principle of action* that corresponds with the duty avowed, and without which, it is preposterous to expect it will ever be performed.

This want of a principle of action, corresponding with the duty avowed, is manifest from the deficiency of means employed. Upon the lowest calculation out of 800,000,000 of mankind now on earth, not less than 600,000,000, or three fourths of the whole, are entirely destitute of the appointed means of salvation. According to other esti-

mates, the population of the globe may be stated at 1, 000,000,000, which would leave 800,000,000, that is, four out of five of all the inhabitants of the world, destitute of the gospel; with the exception of those few, to whom missionaries in heathen lands are now preaching it.

Now what number of preachers would be an adequate and reasonable supply for all the unevangelized nations of the earth? The number has been estimated at 30,000, which gives no more than one preacher to twenty or twenty-five thousand souls. No one, I believe, has undertaken to show that this number is overrated. The churches then must not flatter themselves that they have performed their duty, in this thing, till this number is furnished and at work in the field.

But what is the number of preachers, which all the churches united, are now employing as missionaries among the heathen? Let the number be put at 500,* which probably exceeds the amount of the whole, and we have but one sixteenth part of the number required. Unless we suppose that one man can perform the labor which requires all the energies of sixty, then *sixty* laborers are absolutely required, where there is now but *one*. If therefore there be any prospect, that the world will be converted to Christ, that prospect does not arise from the *number* of preachers now in the field. By such a great deficiency in the means they employ, do not the churches *practically* deny that they aim at the conversion of the world? In what other way can the question be solved? —What can be more inconsistent and absurd, than for

* It will be recollected this estimate was made in 1821.

the churches to admit that it is their *duty* to send a preached gospel to all nations—that they have the *ability* requisite for discharging the duty, while in fact, they do it not?—Century after century rolls away, and the duty is not performed.

But in palliation of this alleged deficiency, it may be said, that the churches are *fast awaking* to their duty—the present is a new era in the church,—"As the effort now making is without a parallel in the history of the church of God, we have reason to anticipate unparalleled results.—The various associations, for the general diffusion of truth and salvation, are so rapidly increasing in numbers, resources and operations, that if we cannot announce the millennium actually commenced, we may exult in its near approach."——Such seems to be the strain in which many write and speak, at the present day.

Surely every benevolent mind will most devoutly rejoice in the great and encouraging things, now doing for the perfection of Zion;—every one will desire and pray and strive that these efforts may be increased a thousand fold.

But in the midst of our joy, let us guard against delusion. If our eyes and our ears are blessed with the vision and tidings of great and good things springing up and flourishing in our day, let us not employ them as an excuse for duties still neglected, or magnify them beyond their just proportion, in the great work to be accomplished.

Let it be admitted that the church, at the present day, is doing more, that is promotive of the conversion of the world, than at any former period; is it not obvious

that she must greatly multiply her exertions in order to gain her object? Unless present operations for the universal spread of the gospel are increased fifty or sixty fold, where is the prospect that our work will be accomplished?

Again, there is great deficiency in many missionary sermons, and addresses of the present day. In these various productions it is maintained in the clearest manner possible, that the churches are in duty bound to employ the requisite means for bringing all nations to the knowledge of the true God, and that they are abundantly able to discharge this duty. It has been proved satisfactorly, that the churches might soon accomplish this work, without any very great self-denial. It is said, "if *all* would unite, and each one would bear his part, *none* would be greatly burdened,—none would be required to part with the ordinary comforts and conveniences of life,—if each would lop off a part of his superfluities, and add a little to his industry and economy, a small part of his income would be sufficient."

It is truly desirable that all should thus unite and each contribute his share in this work. But is it a fact that *all* do thus perform their part?—for unless they do very generally unite and co-operate, the plan fails. The experiment has been made,—Christians have long been called upon to come forward and contribute, each his share, but they have not done it. They are still called upon, and yet but a small portion of the whole engaged in the work. What then is to be done?

This presentation of the subject does not, and never

will reach the exigencies of the case. In this popular view of the subject, is there not something, which induces in the public mind, the conclusion, that the conversion of the world is to be accomplished in a *very easy* and *convenient* way? Individual pastors and churches, perhaps may be found, who imagine that they do their full share, and therefore rest satisfied, and expect to receive the approbation of their Lord, for having done their duty in this cause. If the heathen are not soon converted, the failure must be resolved into the mysterious purposes of Providence;—or if guilt is involved in the failure, it must either rest upon the perverse heathen or upon those drones in the church, who have not contributed their proportionate share.

Now if the manner in which this subject is presented, at the present day, does lead to such a conclusion, in the public mind, it is time to pause, and shift our ground. This easy and convenient kind of experiment has been running on ever since the Reformation; and what has it effected? For the last few years, it has been plied with new zeal and augmented energy, and it has only furnished the present prospects, which, as we have seen, do not warrant us in the anticipation of the conversion of the world, at any assignable future period.

While this experiment has been running on, how many generations of the pagan world have lived and died in total ignorance of the only Savior of sinners!—How appalling the thought.—How dreadful the consequences of depending on this method for the accomplishment of this great work! How much longer must the experiment run on—and how many generations of the unevangel-

ized nations of the earth, must die in their sins, before the churches will be convinced, that the world is not to be rescued from the power of sin and satan in this easy and convenient way!

Beloved brethren in the Lord, let us approach our crucified Redeemer and learn of him;—let us take a lesson from his apostles, martyrs and primitive disciples.—From the bloody agonies of Immanuel at Gethsemane and from his ignominious crucifixion on Calvary—from the voluntary poverty, labors, sufferings and martyrdom of his apostles and primitive followers, let us imbibe, retain, exemplify and diffuse the divinely inspired sentiment, that *The world must be converted to Christ, let the cost be what it may.*

Why should we be so ready to believe that the world will be so easily and so conveniently converted? Do the aggregate sufferings of the Son of God countenance such a supposition? Or are we to suppose that the apostles, with their cotemporaries and immediate successors, vested as they were with miraculous powers, must part with their ease, their convenience, their safety and their property, and, laboring and suffering beyond measure, must literally *forsake all* for Christ, and by thousands lay down their lives in testimony for the truth, and all this must be done to accomplish the *partial* propagation of Christianity among *one fourth* part of the idolatrous population of the earth;—and, with all this before our eyes, can we suppose that the other *three fourths* of the world will be converted in this easy and convenient way? Was the power of sin and Satan so mighty in the earth, in those ancient days, as to require so many illus-

trious persons and so many miraculous gifts to be enjoyed, and such extraordinary exertions, labors and sufferings to be employed to convert *one quarter* of the world, and has the same power become so exceedingly reduced in our day, as to require only such easy and gentle exertions to effect the conversion of the other *three fourths?* Preposterous as this may seem, does not the gentle strain in which the churches are called upon to make their *convenient* contributions, and the feeble exertions which are actually put forth, for the conversion of the world, fully imply all this?

Again;—if we advert to the terms of the mandate by which our blessed Lord and Master requires his followers to go into all the world and disciple all nations,—do we there find any thing to countenance the flattering supposition? Did he say to his disciples, go ye into all the world and preach the gospel to every creature, provided you can do it in an easy and convenient way?—Did he say, go—do what I command you, provided you can do it without materially curtailing your luxuries, abridging your conveniences, or checking the growth of your fortunes;—go, and do it, provided it can be accomplished, without exhausting your property and abandoning your families and friends to poverty and want;—yea, go and do as I have said unto you, provided you can do so, and not hazard your *lives?* Does our divine Lord and Master propound or intimate any such conditions?—Far from it. Ease, convenience, safety, property and every thing that we have and are, so far as they can promote the work of evangelizing the world, are required. All

that a man hath, will he give for his life, yet *life* itself is not excepted in the requisition. To withhold our *life*, and much more any thing else, which if devoted, would subserve the advancement of the Redeemer's kingdom among men, is disobedience to his command. All must be held unreservedly consecrated to him, and all must be invested and actually expended in his cause, and in that way, which will best advance it. Will any one dare to limit his Redeemer's command to any thing short of this?

If we do not give all this latitude to our Savior's mandate, in application to ourselves and to those whom we summon to the work, we do it habitually in various other ways. * * * * * We do it, as often as we contemplate "God manifest in the flesh," who was rich in the possessions of the whole universe, yet to save the world, became so poor that he had not where to lay his head, and finally suffered the death of crucifixion; thus leaving us an example, that we should walk in his steps, and learn of him to become poor, if required, and even to lay down our lives for our brethren of the human race, that they through the instrumentality of our poverty and sufferings and labors, may be rich in grace and heirs of eternal life.

Again, we implicitly give the same unlimited extent to our Savior's command, as often as we recollect, with approbation, how many ministers and private Christians of the first centuries, literally suffered the loss of all things; travelled, labored, suffered and died to propagate Christianity among the pagans of the Roman empire. The worth of the gospel, the value of immortal souls, and

the impending ruin of idolaters were no greater then, than now; nor are ease, property, safety and life, more dear to Christians now, than in those distant ages. Therefore by approving, as we do, of the zeal, the energy, the activity, the self-denial, the sufferings and all the sacrifices with which those primitive Christians propagated the gospel, we admit the unlimited import of Christ's command, and solemnly bind ourselves to go and do likewise.

The churches now, as in all former ages, deem it right and highly commendable for some of Christ's disciples to renounce all prospects of worldly emolument and ease, to commit themselves, and their families, if they have any, under Providence, into the hands of charity,—to forego the comforts and endearments of civilized society and Christian friends—to brave every danger, whether from the raging billows of the ocean, the sickly climate, or the sanguinary barbarian, and to meet death in whatever time, place or form it may be allotted them,—and all this, for the sake of preaching the gospel to the heathen.

Here again, the same broad principle of action is implicitly admitted; for by *approving*, and, as is the fact, *requiring* all this of missionaries, they do virtually bind themselves to make corresponding sacrifices and exertions, for the same end.

This is not intended as a complaint, that Christians at home require *too much* of their missionaries. The most, that any missionaries have done, comes short of the standard of the gospel. The point here insisted on is, that Christians at home, do not apply to themselves that principle of action, on which they expect and require *missionaries* to act. Let this point be attentively consider-

ed ;—compare the whole amount of what the missionary sacrifices to the object, with the few shillings or dollars contributed by Christians at home, dwelling in Immanuel's land, surrounded with all the comforts and endearments of life. The missionary is a *man* as well as they, and has as keen a relish and as high a claim for these comforts and endearments as themselves; nor is the command of Christ *to disciple all nations*, less binding on themselves than on the missionary. On what principle therefore do the churches require missionaries to sacrifice so much, while they themselves do so little?—By what rule in the gospel, do they bind such heavy burdens upon other "men's shoulders," while comparatively, they have hardly "touched them with one of their fingers?"

I am not pleading that missionaries should be eased of their burdens, or alleviated in their sacrifices. I love the missionary work with all its burdens and sacrifices ;—no, I plead with Christians that they would act consistently ;—I entreat them to behold in what they *require* of their missionaries, the measure of their *own* duty to Christ and to the heathen. Let them impartially bring home to their own hearts, the last mandate of their risen Savior, and do as much for advancing his cause, and the conversion of the world, as they most reasonably require of missionaries. Most solemnly do I beseech them deliberately to examine, whether by requiring so much of *missionaries*, they do not virtually admit, that Christ requires of *themselves* corresponding sacrifices and exertions in the same cause.

Until a principle of action more commensurate with

the duty enjoined, is adopted, and the work of evangelizing the heathen is more equally shared among Christians generally, as was the fact in the first age of the church, we have no good reason to expect that the world will be converted.

Further; we have seen individuals come forward with extraordinary liberality and consecrate a great part, and in some instances, the *whole* of their property to the promotion of religious objects;—we extol their liberality, and if it flows from love to God and man, we hesitate not to say, "that great will be their reward in heaven." But what does our commendation imply? No action is worthy of commendation on earth or reward in heaven, any farther than it is in conformity to the will and commands of Christ. To be consistent therefore, when we commend such liberality, we must do it in the belief, that it is the will and command of Christ that such great liberality should be exercised by his people. But can we believe, that the righteous Sovereign of the world is *partial*, requiring some to give much, while he exempts others from giving in a similar proportion?

Again; whenever we acknowledge that we are not our own, but that Christ has redeemed us to God by his precious blood,—whenever we pray for grace to hold ourselves and all that we have, devoted to God;—whenever we profess to dedicate ourselves and our all to him, to be disposed of at his pleasure and for his glory, we implicitly acknowledge that it is our duty to devote our time, our talents, our labors, our property and our lives to him, and actually to invest and expend them all for

the advancement of his kingdom in the world. What less can we mean when we profess to forsake all for Christ?—Let every one search into the secrets of his own heart and see how this matter stands.

What sacrifices and exertions must be made by the churches before the world can be converted!—What a host of missionaries must be raised up!—What vast pecuniary supplies must be furnished? The measures now in operation for the accomplishment of this great work are so disproportionate to the end sought, as to forbid the anticipation of its accomplishment, for ages yet to come, if at any assignable future period. As it respects their own instrumentality in this work, the churches have inculcated no principle of action, nor organized any scheme of operation, which is at all commensurate with the object sought. It is therefore obvious that *something more must be done, something great must be devised and executed.*

I am well aware that this may be a "stumbling block" to some and "foolishness" to others.—I know indeed that worldliness and scepticism may tauntingly ask, 'How can these things be?—How can such a severe principle of action be adopted in the present state of the world?—How can the requisite number of missionaries be obtained?—and if obtained, who would support them?—How would it be consistent or practicable for all Christians to give themselves and their all, for the promulgation of the gospel through the earth, as has been described?'

When once there exists in the church a mind willing and anxious to know and perform her *whole duty* on this subject, every such objection will vanish. Such que-

ries however, if brought forward, not as cavils, but as matters of candid investigation, are of great importance.—Such an investigation, in the present state of things, would be very reasonable, and promise great good. And unless the subject be taken up and thoroughly examined, and publicly discussed, how is the church to be enligthened, and how will Christians be taught their duty and persuaded to do it?

Since the churches are *able* to employ the requisite means for the conversion of the world, but do not employ more than a sixteenth part of those means, this deficiency in all its extent and consequences should be pointed out to them. In no other way can we reasonably expect that they will duly understand the magnitude of their deficiency, and justly estimate the guilt of their neglect.

When once the churches understandingly settle the subject, according to its own merits, and fairly examine its claims, with a desire and a holy purpose to meet them, a thousand expedients, before unseen and unthought of will be developed and successfully entered upon.

Among other inquiries it is one of great importance, Whether the ministers of Christ, at the present day, might not vary the appropriation of their labours with great advantage to the cause of Christianity in the world? Ministers are far more *stationary* now than they were at first. And may it not with truth be said of some, they are far less laborious too? There are ministers of the gospel or men who call themselves such, who do not preach perhaps more than five, ten, fifteen or twenty sermons in a year. * * * * In some instances, we see two or more able bodied ministers in *one* pulpit—three,

four or five in one small town,* and ten, twenty, forty or sixty in one city, while whole empires are left, from cen-

* This subject, it is believed, has not received that attention either by churches or ministers, which its importance demands. Instances are numerous, in this land, in which churches, that now employ the entire labors of a minister might, by travelling two or three miles, have ample accommodations for hearing the gospel preached in its purity. By submitting to this trifling inconvenience their minister might be spared to go to the destitute, and the money which supports him, given to the missionary cause.

In some towns in New England are to be found two and three evangelical churches, engrossing the service of as many ministers, when, if they would banish all personal and local prejudices, they might with comparative convenience meet together, and by so doing, they would not only have the satisfaction of furnishing the more destitute with the means of salvation, but would be much more likely to receive the blessing of God upon themselves and their families.

It is very common in almost every section of our country, to see two and three evangelical churches, of different denominations, in the same town, each striving to build up its own sect, comparatively regardless of the source, whence the materials are derived. While at the same time, each is ready to acknowledge that the essential doctrines of the gospel are preached by the others. Why cannot Christians in such circumstances have magnanimity, benevolence and self-denial enough, to lay aside their sectarian partialities, and worship together, and in this way enjoy the high satisfaction, of enlightening and saving multitudes, who otherwise would perish in ignorance and sin? O must not this afford more rational enjoyment to a truly benevolent heart, than the highest success of sectarian efforts?

These remarks are not made in reference to those churches that have separated themselves and come out from dangerous error, and have nobly made a stand in defence of the faith once delivered to the saints, but in reference to those cases, where by common consent, the essential doctrines of the gospel are preached.—If all evangelical churches of different denominations would act on this truly liberal principle, how greatly would it facilitate the conversion of the world!

tury to century, wholly destitute; yes, while three fourths of the entire population of the globe are left, from generation to generation to sink into death, without even *one* herald of salvation!—Do these facts bespeak a conformity to our Savior's precepts, which say, "Freely ye have received, freely give—thou shall love thy neighbor as thyself—whatsoever ye would that men should do unto you, do ye even so to them?"

Do the thousands of Protestant ministers who are so thickly settled among the churches, *feel sure* that they are travelling as much, and preaching as many sermons and to as many different assemblies as they ought? Do they *feel sure* that their labors are so appropriated or so distributed among the great family of mankind, as our Lord and Master would have them?

In the first age of Christianity, there was a great deficiency of regular pastors. That deficiency was, in a great measure, supplied by the labors of private Christians, co-operating with the pastors in the ministerial work. At the present day, ought not many lay members of the churches to take amore active and public part than they do, in the great work of furthering the knowledge and influence of the gospel, not only at home but abroad? Is it not reasonable to suppose that wherever an emergency exists, similar to that in the apostolic age, through a destitution of regular pastors, every private Christian, so far as capable, would be bound to supply that destitution?—So thought the Christians who were dispersed by the persecution (Acts 1 : 8,)—"they went every where *preaching* the word."

The demand for *preachers of the word*, at the pres-

ent day is certainly as great, throughout the heathen world, as ever it was in the Roman empire; and in many parts of *Christendom* it is hardly less urgent. While this is the fact, how many pious laymen are there in the churches, whose minds are well stored with literary and theological knowledge, and therefore as well qualified for preaching the gospel, as were those private Christians, who co-operated with the apostles and primitive pastors in the great work of spreading the gospel?

Very many of these private Christians, by turning their attention to the ministerial work and exercising their gifts in it, would, with the great facilities which now exist, and the improvements they have already made, soon become respectable in their literary and theological attainments, and promise to be useful and worthy helpers in the great field of labor. The arguments in favor of this measure are unspeakably weighty, and demand the most serious and prayerful attention of the churches and of individuals. The object is no less than the eternal salvation of destitute millions, who are rapidly passing unprepared, into eternity.

What is here said is not designed, in the least degree, to derogate from the expediency or the importance of a regularly educated and learned clergy, nor from the value of those benevolent measures now in operation for the increase and perpetuity of such a clergy. The result of all these invaluable measures must be gradual and somewhat distant and greatly inadequate. It cannot reach the present exigencies of the case. Something more immediate and more comprehensive must be done, or millions of our fellow-men must die in sin, and all our fond

hopes of the conversion of the world, must be greatly protracted, if not abandoned. Can the churches behold it and not be moved?

Let the minds of the Christian community be awake to their duty to the heathen, and expedients will be suggested and carried into effect. What a field for the exercise of wisdom and benevolent invention!——And *why*, we may well exclaim with astonishment, why has this subject been *so much neglected*, and for so *long a time!* What hosts of doctors of divinity, prelates and other clerical controversialists have exerted all their energies in exploring and debating such subjects as *Pascha* and *Transubstantia*, *Episcopacy* and *Baptism*, *Conformity* and *Non-conformity*,——while alas! how few, how very few have with equal zeal and effort expended and enforced the last command of the world's Redeemer, "GO YE INTO ALL THE WORLD AND PREACH THE GOSPEL TO EVERY CREATURE—*He that believeth and is baptised shall be saved, but he that believeth not shall be damned*,"—words which contain the grand charter of salvation to all the nations of the earth:—What numerous and massy volumes have been devoted to the *former* and what meagre scrips to the *latter*? Will not this strange fact rise up in judgement at a future day, to the shame and confusion of those who could speak and write well on this long neglected subject, but who have chosen very different themes for the display of their powers? O is it not time for the champions of Israel to stand forth and wipe away the foul reproach!

About six years ago, I was jointly engaged in writing a little tract entitled The conversion of the world. From

that time to this, I have been endeavoring daily to do the work of an evangelist among the heathen. Standing as I do on the borders of an immense division of the earth, crowded with great multitudes of immortal beings, wandering in the ways of sin and death, being wholly ignorant of the gospel of Christ, the inquiry is constantly impressed upon my mind—*Can no more be done for their salvation?* Every succeeding reflection upon the subject does but deepen the conviction, that *more, much more can and therefore ought immediately to be done.*

Under these impressions the preceding remarks have been made, with the hope that they may be rendered, in some degree, subservient to the increase of missionary exertions and the advancement of the Redeemer's kingdom among men.

If any thing disrespectful, intemperate or unwarrantable has been advanced, it is hoped it will be charitably imputed to an ignorant or misguided mind, and that every reasonable allowance will be made. If there be a man in the world, who can claim a charitable indulgence in such a case, surely, it is the missionary, who is almost, and in some cases entirely shut out from literary, religious and civilized society; and is consequently deprived of the ordinary means of chastening his ideas, maturing his judgment and improving his address.

Dearly beloved brethren, whatever we do in this great work must be done quickly;—take heed to yourselves, and work while the day lasts;—Whatsoever your hands find to do, do it with your might. Blessed is that servant, whom his Lord, when he cometh, shall find so doing."

CHAPTER IX.

CONTAINING VARIOUS COMMUNICATIONS FROM JULY 1, 1821, TO JANUARY 15, 1825.

To the Secretary of the A. B. C. F. M.

"*Bombay, July* 1, 1821.

———The sickness and departure of brother Bardwell, was to us all a deep affliction. This providence made a dismal blank in our circle. But O, Sir, what shall we now say? Our dear brother Newell is no more! On May 30th, at one o'clock, A. M., he breathed out his soul, we trust, in the arms of his Savior. His disease was the spasmodic cholera, which has raged awfully in this region, for some time past. On Monday evening Mr. Newell was somewhat indisposed, and his rest was disturbed that night. He was worse Tuesday morning, but it was not till 9 or 10 o'clock, that there was any apprehension it was the cholera. Dr. T. and other friends were called in. At that time, the disease had made so much progress, that no medical treatment could avail. The victory of the disease was so rapid and so complete,

that his last hours were quiet, and he sunk into the arms of death without a struggle or a groan.

Brother Newell's remains were deposited in the English burying ground, on the afternoon of Wednesday. In his last sickness, his head was early affected. He made but a single remark, by which it appears, that he knew what his disease was. A stupor had so siezed him, it was with difficulty he could be persuaded to take the prescribed remedy. When asked by his afflicted wife, if he could not bid her farewell, he answered by shaking his head, and affectionately pressing her hand. Mr. Newell generally enjoyed good health. He was perhaps affected as little by the climate as any of our number.— Just a week before his death, he spent five days with Mr. and Mrs. Nichols at Tannah with more than usual health and cheerfulness. He there visited a great number of the sick and dying, and possibly might have taken the infection."

Mr. Newell, say the Prudential Committee in their Report of 1822, was one of the four young men, who first offered their services as missionaries from our country to any remote part of the heathen world. Immediately after the institution of the Board, he was taken under its patronage; and having finished his course of theological studies at Andover, and attended medical lectures at Philadelphia, he sailed with the first missionaries for India in February, 1812. During the embarrassments at Calcutta, and the severe personal affliction occasioned by the removal of his beloved wife, and his subsequent pilgrimage, till he found a field of labor at Bombay, his at-

tachment to the missionary cause remained firm, and his confidence in God unshaken.

As a missionary, Mr. Newell was distinguished by great tenderness of feeling, uncommon modesty, and a low estimate of himself and of his attainments. He was however a good scholar, and a man of fine literary taste. The awful condition of the heathen greatly oppressed him, and a view of the magnitude and responsibility of the work in which he was employed, weighed heavily upon him. Though generally enjoying comfortable health, he had many presentiments, as his letters testify, that he should continue but a little while, in his allotted station. But whatever might be the divine will concerning himself and the termination of his labors, he earnestly desired the perpetuity of the mission, the triumphs of divine truth and the exaltation of the Redeemer.

Lapsed Catholics.

"A few generations ago, the Portuguese, by means not at all to be commended, induced a great number of the Hindoo inhabitants of Bombay, Salsette and the adjoining coast, to come under nominal subjection to the Romish church. About four years ago, when they were visited with the cholera, in imitation of their heathen neighbors, they set up the worship of devils, in order to avert the calamity. For this their priest required penance and heavy fines. The people refused to comply with either. Under the management of artful and influential leaders, a whole village on the island of Salsette, amounting to more than 4,000 people, went off from the

Romish communion. Several other villages have more recently followed their example.

When the cholera made its appearance in this region about four months ago, it first lighted on this people. In a few days 120 persons died. The heart-sickening scenes, which were exhibited, during that season, were unparalleled. The sick and the dying were brought into the presence of the village god, and there dreadfully beaten with rods, under the impression that the demon, that is the disease, would be driven from them, while men and women, in the midst of the great assembly, were seen dancing in the most wild and furious manner, shaking and falling into trances, pretending to receive the god into themselves, and then promising health and safety to all who would implicitly trust in them and pay well for the benefit. It seemed impossible to avoid the impression, that they were given up "to believe a lie, that they might be damned." Lamentation and woe have been in their dwellings, but they have not turned unto the Lord.

About six months ago, Mr. Nichols took a little Mahratta girl into his family. She was in a starving condition, diseased and cast out by the cruel people into whose hands she fell, after the death of her parents, and was charged with having a devil. She is now well, and we cannot but hope, that she has been saved from an early death, to live and glorify God."

Extract from a letter to the Rev. Samuel Nott, Jun.

"*Bombay, Aug.* 15, 1822.

Dear Brother Nott,

Your kind letter addressed to Mr. Newell and myself reached me about a year after his death. It afforded me much pleasure, and I thank you for it. I rejoice in your prospect of again being able to preach Christ to our fellow-sinners. May the Lord strengthen you in body and in soul, and cause his work to prosper in your hands.

I can animate your heart with no cheering tidings from this land of thick darkness. As I cannot in truth communicate to my dear Christian friends in America, what they chiefly wish to hear, I feel great reluctance to writing them at all; and therefore my correspondence with them has been and still is on the decline.

Though the gospel is preached in this country in such a very partial and limited manner, yet Christians at home seem to be looking for immediate and great effects. But while the churches are looking for the conversion of the heathen, it may not be amiss for them to enquire, whether what *they* are doing for the accomplishment of this object, is not so little, when compared with what God solemnly requires, that it appears in his sight like a mock show of obedience, rather than a serious attempt to evangelize the world;—and whether they may not expect disappointment rather than success in their stinted exertions?

It is a fact that but little success attends the gospel, in this country. Much might be said of the numerous causes hostile to the progress of the gospel, but however numerous and great, the sum total can never amount to a

discouragement, or to any good reason, why exertions to surmount them should be relaxed. On the contrary, they imperiously call on the churches to increase their exertions to such an amount as shall bear some reasonable proportion to the work to be accomplished.

In the popular language of the day, it is said, "The church, for the last thirty years, has been waking from her long sleep." A tremendous period to remain in the act of *waking*, and yet to be no more awake. May not and ought not every pastor say to his flock, and all the ministers collectively to the church at large, as the affrighted mariners said to Jonah, when charged from God with a message of life and death to a great city, sleeping in neglect of that charge, "What meanest thou, O sleeper!"

If we are not to look for the conversion of the world, except through God's blessing upon the appointed and *proportionate* means, faithfully used for evangelizing all nations, then it is clear to a demonstration, that the churches must awake to some better purpose—they must adopt different principles of missionary action—they must pursue vastly more enlarged and adequate schemes of operation, or we must abandon the soul-supporting hope of the world's being converted to Christ. I would not undervalue the Christian exertions of the present day, or cease to praise God for them. But when I contemplate the moral state of the world and survey the vast amount of what is to be done in comparison with the very little that is actually accomplished, the latter seems to be nothing or next to nothing; and I am constrained to turn away from the present, feeble exertions of the churches,

and stay my sinking hope, of the world's conversion, on the unfailing promises of God. Believing as we must, that this whole world is to be converted to Christ, and that too through the instrumentality of the preached gospel, surely every friend of God and man, who has the least influence, is most solemnly bound to employ that influence to its utmost extent, in endeavoring to stimulate the churches to adequate exertions for the salvation of all nations. God grant that we may soon see much greater things than we have yet seen, for the salvation of the world!"

Extract from a letter to his parents and family.

"*Bombay, Oct. 27, 1822.*

———I am always on the look out to see if I can find on the monthly list of contributions, for the missionary object, as published in the Herald, any thing put down to the credit of T.——How can you receive so much wealth from the Lord, and give back to him so little for the promotion of that cause, for which he died.—Let me entreat each one of you, not excepting my dear little nephews and nieces, to give something, as often at least, as the first Monday of every month, a day on which so many thousands of Christ's disciples, unite their hearts in prayer for the conversion of the world.

Mrs. Hall's little pupils, born in this country, on reading the Report of the American Board, of their own accord, proposed to Mrs. H. to make a monthly contribution to the Board, and have made their first payment. Even a Hindoo female, though very poor, offered to give six pice (about six cents) monthly.—Will not the dear little

children in your families and in America, enjoying all the blessings of a most favored country, give to this object? I will not beg for myself, but I will earnestly beg for God—for the conversion and salvation of the heathen. I would on my knees, beg of every man and woman and child, in my native town, and throughout my native country, to lend of their money unto the Lord, that the glad tidings of salvation may be carried to the ends of the earth —that all the nations which God has made may come and worship before him. Blessed is every one, who aids this cause of the Redeemer, and he who aids it most willingly and most vigorously is the most blessed. But woe to those who withhold their hearts from this glorious work."

Extract of a letter to his mother, sisters and brother.

"*Bombay, Feb.* 14, 1822.

———Your letters brought us the afflicting tidings of the death of my beloved father. Though he had been an inhabitant of eternity more than a year when the news of his death reached me, and though I had been separated from him for so long a period, yet I felt the stroke to be grievous. Though I had not the melancholy satisfaction of mingling my tears with yours around his dying bed, or of dropping them with yours upon the dust of his grave, yet they flowed, in India, long after yours were dried up. They were tears of sorrow mingled with joy.

My dear father, for whose salvation I have so long been anxious, is dead! The Lord hath done it, and he doeth all things well. Praised be his name for preserv-

ing him so long.—But above all things, let us praise him forever, for the hope he has given us, concerning my dear father. Was there good reason to hope, that he was converted in his old age, and died a babe in Christ? O wonderful love and mercy! The thought of this, fills my eyes with tears of gratitude and joy. May I now hope to meet my dear father in heaven? The prospect quite overcomes me. How can we sufficiently praise our dear Savior for such mercy and grace!

My beloved and widowed mother, I hardly know how to address you. Probably two years or more, from the death of my father will have elapsed, before this reaches you, and therefore it might be unseasonable as well as unnecessary for me to attempt to offer you consolation. I would rather attempt humbly to exhort you, my dear mother, to use all diligence in your preparation to follow my dear father into eternity. I would advise you to make such arrangements for your temporal support during the short time you have to live, as will give you the most undisturbed quietude, and the most favorable opportunity for the practice of devotion. Those of your children near you, would, I trust, deem it a pleasure to do every thing in their power, to gratify your every wish, in this respect. It would afford me great pleasure, were I near you, to do any thing for your comfort. I can only pray, that he who has promised to be the widow's God and Judge, may be your portion. Allow me to exhort you to seek him often by prayer.—Be much in the practice of meditation and secret devotion.—Fix your *heart* on our dear Redeemer—keep him always in your mind. If at any time you feel dejected and cast down,

seek comfort in prayer. Thoroughly examine and try your hope—pray much for the divine Spirit to *teach* as well as to comfort you. Your remaining life is short.—Be ready, be always ready for death."

The following remarks of Mr. Hall upon the style of missionary communications to their friends and patrons, are found among his private writings; under date of Aug 25, 1824.

"Some of our kind friends at home think that we should write with more care, and enrich our letters and journals with contributions to the various departments of science, literature and the arts. Were I with these good friends (for I do not doubt their being such) I should like to suggest to them some such enquiries as the following:—

Have you carefully considered the disadvantages which, from the time of his embarkation, the missionary sustains, from being excluded from the society of literary men, from new literary publications and from classical libraries?

Have you thought maturely on the arduous work of acquiring the familiar use of a foreign language, which should be the object of every missionary, and of acquiring such a knowledge of the religion, laws, habits and history of the people among whom he is placed, as will enable him to proceed, with discretion in his work?

Have you contemplated the case of the missionary after he has acquired the language, and considered the imperious demands on him to preach, converse and read to

the heathen ;—to translate the Scriptures—to prepare tracts—to establish and superintend schools, &c. &c.—together with the necessity of continuing his study of the original languages of the Bible, and also the language into which he translates it—and how far the almost exclusive use of a foreign language tends to prevent the cultivation of his own ?

Have your eyes traced the steps of the missionary, as he moves among the multitudes of ignorant and dying heathen—have you seen him so situated, that you would be willing he should spend an hour in examining a pebble, a shell, a plant, a bird or an insect, when he could devote that hour in telling the polluted idolater what he must do to be saved ?—Have you ever seen him with an hour on his hands, which he might consume in writing in his journal a literary page, which might not be spent in translating or revising a portion of God's word, or in performing some other appropriate missionary labor ?

Now in concluding, let me say, if you have not well considered these things, and many others of the same general character, you ought, in justice, to refrain from any very severe animadversions on the style of missionary communications. I would be the last person to countenance indolence, or habits of inattention in a missionary, but I would have him direct his attention to objects according to their *real* and *comparative importance*. On this principle the missionary will often find himself constrained to deny, rather than gratify his desires for scientific research and classical improvement."

Mr. Hall's tour to the Ghauts.

In November 1824, Mr. Hall undertook a fatiguing tour to the high lands east of Bombay, on the continent, for the double purpose, of preaching the gospel, and ascertaining, if a place might not be found on the mountains, as a convalescent station for disabled missionaries and their families, to which they might repair from time to time, as the state of their health might require. The place he had in view and which he visited is called Maha-buleshwer, an elevated position on the Ghauts, distant from Bombay about 140 miles, a little south of east.— Some general remarks made after his return will now be inserted.

"I had many opportunities of imparting Christian knowledge, and was much gratified to find myself and our printed books so well understood by the people on the Ghauts, and among the mountains of the Koonkan. I had the pleasure of hearing some words familiarly used in common conversation, which we had feared were above the comprehension of the common people, in the back country.

Both at Parr Ghaut, and at Maha-buleshwer, the water and the climate are excellent. I am of the opinion, that Europeans, with good habitations, would be likely to live there, as long, and enjoy as good health, as in England or America; unless however experience should show, that these elevated mountains, from their attraction

of clouds and vapors, should be unfavorable in the rainy season.

There are on the Ghauts no houses to be obtained. To erect them would be very expensive, as most of the materials must be brought from a great distance.—All provisions, except a few coarse articles, are very scarce, and must be brought 20 or 30 miles ; and this must continue to be the case with most articles, as there is no water to irrigate the ground for cultivation, in the dry season.

The number of inhabitants on and among the mountains is small compared with the population of the country generally. They are however more numerous, in the same extent of country, than the people of Lapland and many other places where missionaries have gone. Being so entirely secluded from the contaminating influence of European intercourse, their situation is much more favorable to the reception of the gospel, than in many other places.

While travelling over these mountains and through these sequestered valleys, I could hardly forbear exclaiming, How beautiful upon these mountains, at some future day, will be the feet of those, who shall bring glad tidings of salvation to these simple, ignorant people, who now sit in darkness and in the region and shadow of death!

Though it may seem a great loss of labor, for a missionary to leave the far more populous districts of the country, for this comparatively desolate region, yet in those cases, where his health may not admit of his living in the heat and smoke and fog of the Presidency or in the Koonkan, these mountains offer him a salubrious retreat;

where the present prospect I think is, that if seasonably resorted to, he may live and enjoy as good health, as in his native climate ; and according as his strength may be, he may continue to preach Christ, in the same language he has learned (Mahratta) to a people *totally* destitute, —to a people more numerous than they are in many places, to which missionaries have been sent, and with unquestionable propriety."

Letter to Robert Ralston, Esq., of Philadelphia.

"*Bombay, Jan.* 15, 1825.

My very dear friend,

Your very kind letter of November, 1823, and its duplicate, reached me, the latter, three months, and the former three days since. They have refreshed me, not only by the good things concerning Zion which they communicate, but because they came from a friend and benefactor I so much love and respect.

O my dear Sir, what do we not owe the unsearchable riches of redeeming love and covenant grace ! What should any of us be without them—what, but useless and loathsome burdens, in the hands of a long suffering Providence ! Dwelling in the ashes of all pride and self-complacency, well may each servant of Christ adopt the language of the Apostle, "By the grace of God, I am what I am." How much are those to be pitied, who, in what they profess to do for Christ's sake, seek that honor which cometh from men.—Happy, happy indeed are those, who being satisfied in their own souls, and thankful to God for the grace that enables them to serve him and benefit their generation, *deserve* the praise of men, and yet are indif-

ferent whether they receive it or not. May this uncommon grace and felicity be ours, and may they spread and abound in the churches; for in proportion as they prevail, success well attend the benevolent efforts of the day. On the other hand, the opposite, such as pride, self-complacency and human glorying, have greatly contaminated the brilliant transactions of Christian benevolence, for some years past.

These blemishes are found attached to the labors even of obscure missionaries. This spirit of vain glory, I have often contemplated as standing prominently among those sins which provoke God, so generally to withhold his blessing.

But while I indulge in these general remarks, I would remember with shame, that none are more deserving of reproach for such sins, than myself; and I would forever praise the Lord, for the hope I have, that, through grace, I am striving against such indwelling sins, and in a peaceful expectation of being, one day, more than conqueror, through him who hath loved and died for us.

We have just received numerous communications from our beloved and favored land; surely God is there doing wonders for Zion. I contemplate with peculiar interest and hope the extension of concerts for prayer. Here is Zion's strong hold—O that all would suitably avail themselves of it! Then would the windows of heaven be opened upon the church and the world."

To Rev Dr. Porter, Andover.

"*Bombay, Jan.* 1825.

My very dear friend,

Your very gratifying letter of June last, I had the pleasure of receiving on the 12th inst. I did not suspect *you* of having forgotten me. But if I had indulged even so unworthy a suspicion, I trust, it would not have greatly disturbed my tranquillity. For I have long been endeavoring to bring my mind in unison with that precious maxim—"Desire to be remembered and applauded, but care not whether you are so or not."

Perhaps few are more pressed with labors, or better furnished with apologies for seeming neglects of old friends, than I am. I closed the public and social duties of this blessed day, a little before ten o'clock, this evening; and feeling rather fatigued, I queried a moment whether I should lay my weary self at once to sleep, or sit down, and through my pen, commune a while with my old and beloved instructor. The latter you see prevailed, though the opposing force was strong. I hope you will not accuse me of vain boasting, when for the double purpose of information and illustration, I say, that after a short season by myself this morning, I visited four of our Sabbath Schools, before breakfast, and spoke something for God, in each. Returned a quarter past eight. From that time till ten, was with my family, at breakfast, and by myself. At ten, went to the chapel, spoke with various people about salvation, and distributed books, till eleven. From eleven to twelve, employed in preaching and praying in Mahratta, from the pulpit. From twelve to three,

employed in domestic worship, reading the Bible, exposition and prayer.—A cold dinner. At three, met nine schools at the chapel—heard the three senior classes read the 3d chapter of Acts, and expounded the same. After catechizing the whole, gave them an address, and concluded with prayer. Remained some time in the chapel conversing with different individuals.—Returned to my family between five and six, speaking to some persons by the way and giving tracts. From this, till half past seven, tea, &c.—then preached in English to about forty persons—returned to my house at a quarter past nine, and attended family worship,—and am now writing to you. It is not exactly so with me every Sabbath, for brother Frost takes his turn in English preaching. My week days are hardly less fraught with labors.

In many things, the Lord greatly prospers us. Here is a very rare field for benevolent action, and boundless facilities for diffusing useful knowledge and promoting human happiness. As to such general means, we have almost every thing to encourage us. If we may have schools, under Christian rules and furnished with Christian books in every neighborhood, in and around which we may preach Christ—and if the people are every where wishing to have these schools multiplied, what more can we want? Ah, two things more are wanted, —many more helpers and much more money to spread this Christian knowledge all over the land, and the Holy Ghost to render the truth thus dispensed effectual to salvation. O that these two things may soon be granted us. I fondly hope to live to see them both, but would be submissive, though the gratification should be denied me."

CHAPTER X.

INCLUDING THE PERIOD FROM JULY 1825, TO HIS DEATH.

In July, 1825, Mr. and Mrs. Hall were called, in the providence of God, to a separation, which they then hoped and expected would be for a year or two, but which God has ordered to be final, so far as this life is concerned. This, though in itself painful, was submitted to, both by Mr. and Mrs. Hall, with Christian cheerfulness, from a conviction that the health and even the life of their two surviving children required them to be placed in a foreign climate. The oldest child, then in his fourth year, had been sick for a great part of the time since his birth ;—skilful physicians had repeatedly given it as their opinion, that the life of the child could not be preserved in that climate. Their only other child, a boy of two years, had suffered a severe sickness of some months, and there appeared but little prospect of his enjoying health. If then these young and tender children were sent from home, it was obviously necessary that their mother should accompany them.

It was concluded, therefore, with the approbation of all the brethren of the mission, that it was expedient for Mrs. Hall and her two children to embark for America, on board the Brig Ann, Captain Millet, a very favorable opportunity, which then presented itself. It was the hope of Mr. Hall, after his family should arrive in this country, that some suitable place might be procured for the dear boys, where they would experience parental care and receive a Christian education, and that Mrs. Hall would return to him as speedily as possible and resume her work in the mission.

This was to Mr. Hall and his wife a season of deep solemnity and interest. Here the feelings of the parent, the husband and the devoted missionary were put to the test.—But the latter prevailed. "The day before it was concluded I should leave for this country," says Mrs. Hall, "I entreated my dear husband to accompany us. His reply, together with the affectionate and solemn expression of his countenance, I can never forget. "My dear M., do you know what you ask?—I am in good health—I am able to preach Christ to the perishing souls around me.—Do you think, I should leave my Master's work and go with you to America?—Go, then, with our sick boys —I will remain and pray for you all, and here labor in my Master's cause; and let us hope God will bless the means used to preserve the lives of our dear children."—"From that time," says Mrs. Hall, "I ceased asking him to accompany us."

Being unable, for want of time, to write letters of introduction, in behalf of his family, to each individual

among his friends, in this country, Mr. Hall wrote the following, and committed it to the hands of his wife, at her departure.

"*Bombay, July*, 1825.

Christian friends in America,

With a heart almost overwhelmed, but with a peaceful trust that I am doing the will of God, I beg leave to introduce to your fervent prayers and tender sympathies, my earthly all, my beloved wife and my two darling boys. Mrs. Hall goes to a land of strangers, to save, as we think, the lives of our dear children. My heart goes with these dear objects of my affection, but I trust not in such a way as to weaken my hands in our great work among the heathen. While in imagination, affection and solicitude, I accompany them through the dangers of the deep, to the arms of strangers, in a strange land, I hope still to labor with unabated vigor, in this field, where God has placed me.

We have a humble, consoling confidence, that this measure is entered upon, in the fear of God. If my family is graciously preserved to reach America, it is my wish, that they proceed with all convenient despatch to Tolland, Mass.,—and that as soon as may be, our boys should be placed in some pious, discreet family, where I hope such arrangements for compensation may be made, as shall be satisfactory.

As soon as the children can be provided for, and a favorable opportunity shall be presented, it is our wish and expectation, that Mrs. Hall should return, with as little

expense as may consist with a proper regard to her health and safety.

These dear boys, I trust, are truly dedicated to Christ, and his church. Our highest wish, concerning them is, that they may be brought up in the fear of the Lord, become his children, and in due time be fitted for, and in boundless mercy, be admitted into the ministry of the gospel among the heathen, where they were born. To this end let me beg your fervent and unceasing prayers.

My beloved Christian friends, whose kindness, my dear wife and children may experience, I would gladly write to each of you, but so short is the time allowed for making preparation for the voyage, so pressed with care and borne down with trial, that I am hardly able to scribble this sheet, which I hope you will accept instead of individual letters.

Permit me again to beg your prayers and sympathies for my dear wife and children, whom I now commit to God and to you. And O pray for me, a poor worm, that I may have grace and strength to abound in the work of the Lord among these heathen, and that here the pleasure of the Lord may ever prosper in our hands."

Mrs. Hall embarked with her children, July 31, 1825. Mr. Hall accompanied them out of the harbor and returned in the pilot-boat. The following are extracts from his letter to her, written at different times during her passage to this country, and received after her arrival.

"How different are our circumstances this evening, from what they were one week ago!—I reached home in

safety, though thoroughly drenched; from which, however, I received no injury. The next morning 'it blew a gale,' here.—My concern for you was great.—Every blast of wind seemed to go through my heart. I sought relief in commending you to the gracious care of our heavenly Father;—in this, I found my only comfort, and still find it. The Indiaman that went out with the Ann put back, the next morning; but the Ann sailed out so finely, and had so many hours before the gale came on, that she was thought to be out of danger, before we reached the light-house. How often have I wished I could be with you and the dear children, that I might participate in your joys and share your sorrows! All I can do for you now, is to implore the protecting care and grace of God in your behalf. Sure I am, it is in my heart to do this. O what an almighty, gracious and faithful God we have to call upon, in the day of trouble! O that we may learn rightly to ask of him every thing we need for soul and body, and rightly to improve every mercy when bestowed!

7th. Sabbath evening. God has enabled me to go through the various exercises of the day, with comfort, and without any special fatigue. In this, he shows me great mercy, and I desire to be thankful. It is now about 10, P. M. I will try to pray for myself, for you, and for our darling boys, and then retire.

14th. Sabbath evening. My labors have not been less than they were the last Sabbath, but I think I have enjoyed them more. Last evening was spent with three Mussulmauns who called on me, stayed and attended family worship. One was a priest, whom I had not seen be-

fore ; the other two called on me a few evenings ago.—They professed to be enquiring after the truth. The interview has been uncommonly interesting. The priest is the most accomplished Mussulmaun I ever saw. We had a long and free conversation, in which we drew a comparison between Jesus and Mohammed. I think the priest felt in some measure the force of the comparison in favor of our blessed Lord. I expect to see them again to-morrow. O that the Lord would show his power among these Hindoos, Mussulmauns and Parsees!—I do hope that when you return to Bombay, you will see a good number of them converted to Christ.

To-morrow, I expect, at the chapel, a visit from a *Syrian Bishop* and his chaplain, who are on their way from Antioch, to the Syrian Christians near Cochin.—I have had one interview with them, but as the Bishop spoke only *Arabic*, which was imperfectly interpreted to me through two languages, viz. the Armenian and English, our communion was greatly embarrassed. The Mulla Firough has engaged to be our interpreter to-morrow, and I hope our interview will be more interesting to both parties. The Bishop and his priest have both been with our brother Fisk at Jerusalem, and brought a letter of introduction from him to us.—We fear they are very ignorant of the truth.

Sept. 2. This is our monthly fast. I have found some precious enjoyment in reading the 51st Ps., in meditation and prayer. I hope, in this respect, it is as well, and even much better with you. When our hearts, my dear M., are in a proper frame, how delightful to draw nigh unto God, and plead with him for the purification of

our souls, and for his blessing upon each other and upon the world ?—O that we may have more and more of this exquisite enjoyment. May God, of his infinite mercy preserve you and the dear boys, and train you all up for the same celestial happiness.

Should you be near where there are revivals of religion, as they are called in America, I greatly wish you to visit such places, observe their character and bring back something of their glowing spirit, to warm and animate the cold and stupid heart of your husband. I would give much for the privilege of being in such places for a few days.—I pray that there may be one in my native town while you are there.

7th. I think our engagement to pray each one of us for each one in our mission, has had a good influence on my heart. To pray for an individual, I find has a strong tendency to increase my love for him; and if I have had any hard feelings towards him, it is the best way of overcoming them.

I have had some enjoyment in commending you and the dear boys to the covenant love and mercy of God, but I have too much deadness of heart. I hope the spirit of God may revive me before I retire this evening.

I feel a strong wish that you should visit your friends in England. It would be a great advantage as well as comfort to you, especially if you could be in London in the month of May to attend the annual meetings of the various missionary societies. Still should you have a favorable opportunity of returning to me direct, I do not at present feel that either of us should wish or consent to a

course, which would materially prolong the period of our separation. The Lord, I trust, will direct you.

Oct. 20th.———Yesterday our dear brother Frost was buried. He died on Tuesday a little before 6, P. M. His recovery had been entirely despaired of by his physicians, himself and all of us, for about a fortnight; and for a week, his death was hourly expected. The disease of which he died was the quick consumption, to which he had a manifest predisposition in his native climate. Before his case became so hopeless, the doctor told me, that his disease was not at all the result of this climate, that it was better for him to be here than in America.

His sickness and death have been, and I hope will continue to be profitable to us all. I often wished you had been present, to share in the benefit. I never before was permitted to witness, so much of the supports of religion and the preciousness of a Savior to a dying Christian. He had no transports of joy, but a uniform composure, calmness, peace and comfort of mind, in prospect of death. He often said, it was better to depart and to be with Christ, than to stay here. As he drew nearer death, this desire increased. Once, when he was asked, why he wished to depart, he said, "To be with those who serve God, in purity, day and night."——A few hours before his death, I heard his quivering lips declare, "*Jesus* is the way, the truth and the life." He exhorted us not to be disheartened at his death—he felt confident, that God would bless the mission.—I could more than fill the sheet with the good things he said. O that you and I and our dear boys may be prepared to die as he did. God grant it, for Christ's sake! * * * * * * * * A situation

for our dear boys (if spared) is daily a subject of anxious thought with me, and my earnest prayer is that God would prepare all your way before you, and make ready some pious family, who will receive them, treat them kindly and teach them his ways; and I have a hope that he will do so. If we can but have a reasonable assurance, that they will be kindly treated, discreetly governed and piously instructed, it is enough. If they should not receive from the family every indulgence, which they would from us, it would very likely be for their good rather than their harm. I do not think of any thing which I could say to help you, that I have not said in former letters.—My heart often aches at the trial you will have at parting with them. May God give you strength for it! —Consider how much better for our dear children to be for a few years in that country than in this;—and how much better, that we should be together, and how much the labors of both of us are needed here, and what a high privilege, to labor for Christ among the heathen.—Tell the dear boys that "papa often prays for them." * * * A missionary meeting is to be holden next month, in this place, to be composed of one or more delegates from each of the missions, viz. the London, the Scottish, the Church and the American Societies. We anticipate much pleasure and profit from this meeting."

"On the 3d of November, 1825, the proposed meeting was holden. The missions represented at this meeting were the following, having regard to the order of time, in which they were commenced. The American Mission at Bombay, the London Society's mission at Surat, the Church missionary Society's mission at Bombay, the Lon-

don Society's mission at Belgaum, and the Scottish missionary Society's mission in the southern Koonkan.

This meeting was held for the purpose of forming a missionary Union, having for its object, the furtherance of the gospel among the heathen. The following rules and principles of association were adopted, viz.

I. That an association be now formed and called *The Bombay Missionary Union.*

II. That it be understood that the members of this Union hold the distinguishing doctrines of the Reformation without compromising any of those tenets, on which they may conscientiously differ.

III. That the object of this Union be to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country.

IV. That any other Protestant Mission may join this Union.

V. That the annual meeting be held at such place as may from time to time be agreed upon, which shall commence on the first Monday of December, and shall be open to all Protestant missionaries, ministers, and others, who may be disposed to promote its object.

VI. That at each anniversary, the minutes of the preceding meeting be read—two sermons preached relating to missionary concerns—an account of different missions, for the past year laid before the meeting; the missions which are to furnish preachers for the ensuing year designated, and a suitable portion of time spent in special prayer and in religious and moral discussion.

VII. That according to the seniority of the different

missions, a chairman and a secretary shall come in yearly."

At the formation of this missionary Union Mr. Hall delivered a sermon from Rom. 1: 16th, *For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that beleiveth; to the Jew first and also to the Greek.* This sermon was printed by request of the Union.

A few extracts from it may not be uninteresting to the reader. The general sentiment illustrated, is this. *There are things pertaining to the gospel of Christ, of which men are prone to be ashamed; but of which the true believer, for the best of reasons, is* NOT *ashamed.*

Among other things specified by the writer, of which many are ashamed of the gospel, he observes; "that many are ashamed of the *studies* and *pursuits* of the disciples of Christ.——But what are the studies of these boasting philosophers?—You see them gravely engaged in classifying stones, earths, metals, shells, plants, insects, fishes, birds, quadrupeds and reptiles;—calculating densities, attractions, repulsions, affinities, cohesions, gasses and fluids; and measuring the distances, magnitudes and motions of the heavenly bodies. These are indeed noble and enchanting studies. Yet they are all cooped within the stinted limits of this system of material objects, fitted to our grosser senses, both of which are destined to an early dissolution.

What on the other hand are the studies and mental recreations of these despised disciples of Christ? Sometimes, as scholars, they study those things which are the

boast of science and philosophy ; but as disciples of Jesus —as children of a spiritual and celestial birth, they plant their feet on this material universe, and soar away through all the ranks of intellectual being—their heaven-born souls stretch off to reach and fasten upon the great first cause of all created being—to explore that omnipotent will, on which hangs suspended all finite existence—to ascertain the moral relations in which all creatures stand to their Creator, the respective ranks they hold among his magnificent works, the services they are required to perform and the eternal awards which await them.

Conscious that themselves belong to a revolted province of Jehovah, and that through the atoning blood of his dear Son, there is peace on earth and good will to men—deliverance from sin and death and hell—restoration to the knowledge, love and enjoyment of God, for themselves and for the whole world; and through this great salvation, there is glory to God in the highest, it is the delight of their benevolent souls to dwell upon the theme. Their desire, their study, their effort and their prayer is to co-operate as humble instruments with Zion's king in carrying into effect all the eternal purposes of redeeming love, in employing the best means to confound satan, and to bring forward the church of the first-born to that consummate perfection in which it is to be presented before the throne on high—triumphantly surviving the wreck of all this visible creation. In view of this faint outline of the moral character and efforts of Christ's disciples, do they appear mean and despicable ? May they not rather look down upon the boasted researches and employments of the mere philosopher, as he would look

down upon a child playing with a feather or snapping a marble?"

At the close of the sermon is the following appropriate address to the missionary brethren.

"My beloved fellow-laborers in the missionary vineyard, shall we not do well to receive the Apostle's exhortation. "Wherefore I beseech you, be ye followers of me." Did Paul's love to Christ and the souls of men, constrain him to labor in the gospel with too much zeal, energy, perseverance, self-denial and suffering? Was he too much like his hard laboring and hard suffering Savior? God forbid a thought so impious! Then how do we stand *reproved* by Paul's example! Have *we* a license for living by a lower standard than *he* did? Can we show our warrant from *Christ*, for taking a more easy and self-indulgent course? From *Christ*, I say, for if we take our standard from the mass of his professed followers, or from the majority of those who are called his ministers, we have ample license for self-indulgence, yea for absolute conformity to the world, and for indifference to the immortal interests of mankind. How many would feel as though their reputation were forever blasted, were they to preach as Paul did from house to house, from bazar to bazar, from street to street, from village to village, in prison and in tumults, with many tears, beseeching sinners to become reconciled to God?

How many are seen sporting in the various scenes of amusement, gaiety and dissipation, when they would be ashamed to speak of Christ and his salvation? Alas, alas!—for such abounding iniquity among those who are called Christians!

But my dear brethren are *we* followers of Paul as he was of Christ? Our situation in this remote region of the earth, exempts us from many of the temptations, which assail Christians in other communities. On the other hand, we have temptations, which are in a great measure peculiar to our vocation.

Has not the very name of *missionary*, which we have the honor to bear, procured us the contempt of the scorner? Nor have the pagans been chief in this matter, but those who by profession are our kindred and our brethren.—These have been the first to call us babblers and madmen. Have we *merited* this by our labors of love, zeal and energy—by our meek and patient suffering, as Paul did? Instead of making us *ashamed* of our calling, has it only served to excite our *compassion* for the souls that despise us? If so, it has gone well with us in this matter.

We have, as we trust, affectionately labored for the salvation of the heathen.—Sometimes they have heard us with respect and seriousness: but often, they have rendered us evil for our good, and hatred for our love. Have we borne it with meekness and patience; and has it served only to stimulate us to more fervent desires, and more ardent labors, and more urgent prayers for their salvation?

When we have walked about in the heat and dust and filth of heathen towns and villages, in preaching the gospel, and for doing so, the finger of scorn has been pointed at us, and the tongue of scandal assailed us, instead of being *ashamed*, have we *gloried* in it, accounting ourselves unworthy to suffer reproach for the name of Christ?

Instead of feelings of regret that we have engaged in this work, have we an increasing conviction of its impor-

tance;—do we esteem it our highest privilege to pursue it, suffering the loss of all things, and in defiance of every obstacle, do we rejoice to do the work of evangelists and to make full proof of our ministry among these heathen?

We have labored for years. The gospel has sounded forth. Thousands have heard and read it. But alas! how few have believed our report! And how have sickness and death cut down our ranks and ravaged our camp! Do these things make us *ashamed* of the gospel among the heathen?—The arm of the Lord is not shortened that it cannot save. Let us therefore wait on the Lord and renew our strength, assured that our labor is not in vain. *We shall reap if we faint not.*"

Mrs. Hall and her youngest son arrived in Salem (Mass.) November 18th, in comfortable health. But an all wise Providence saw fit to disappoint the fond hopes that were cherished, in regard to the oldest son. Though his health was much improved during the former part of the voyage, he was afterwards taken suddenly ill, languished a few days and died on the 25th October.—Afflictive indeed must have been the situation of the mother;—having cherished the strong hope of his recovery from long illness in Bombay, and having almost reached the country, the climate of which, it was expected, would prove highly beneficial to his health, and where, with his brother, he might be educated and prepared for usefulness in the world, she was called suddenly to close his eyes in death and commit his body to a watery grave. How would the sympathies of the tender husband and father have been excited, could he have known the scenes

of this hour of affliction! But it should be mentioned to the honor of Capt. Millet, that nothing was wanting on his part, which magnanimity, kindness and sympathy could impart, to alleviate the wants and mitigate the sorrows of Mrs. Hall in this season of her affliction.

Extract from a letter to Jesse D. Hawley, Esq.

"*January* 7, 1826.

———I now send you a sermon of mine. The occasion that called for it was one of great joy to me. What a contrast, with the trials of 1813—14 did it present!—Instead of being a *prisoner*, and under sentence of transportation from this land, I found myself among the representatives of *five Christian Missions*, now carrying on, without molestation, their various and extensive operations, in this immense field;—where *then*, there was not a single mission established.

I was the patriarch among the little missionary brotherhood—none around me so old in years and missionary labors, and not one with so many grey hairs. I was affectingly admonished, but greatly encouraged.—It was a delightful season to us all.

On that occasion, we received four natives into the Christian church,—three of whom were from Belgaum, where the dear servant of God, Rev. J. Taylor is missionary.—One native is now asking for baptism, but we fear to receive him.

It is now more than five months since my dear wife and boys sailed for America.—Our merciful Father has, I hope, ere this, conveyed them, in safety, to my native

town. Were it not for the assurance, that God will *provide*, and direct all things concerning them, in the best manner, I should be in constant distress on their account. I have heard nothing from them since their departure. What God is preparing for me to hear, his providence will in due time reveal."

From a letter to Rev. R. Harrison, Jan. 7, 1826.

"That the truth of God is affecting the minds of this people to a considerable extent, there can be no doubt. I trust that by and by righteousness and salvation will spring up amidst this widely prevailing sin and death. I never felt more encouragement or satisfaction in my work than at present. * * * * * Do all you can to induce the church to pray that God's precious truth may triumph here.—Here all things (unless it be my own sluggish heart) seem ready for an abundant harvest. The spirit of God only is wanting; and how sinful must be our deficiency in asking, since he has declared himself more ready to grant this blessing to those who ask, than parents are, to give good gifts to their children. O let us try then to be what we ought, to be in the duty of prayer.

Since the death of brother Frost, our missionary engagements have pressed upon us with uncommon severity; and all are suffering more or less, for want of more help. We are looking with unusual desire for more laborers.—A large reinforcement is greatly needed in this field.

Comparing the present state of things with what they were ten years ago, a missionary may now labor with ten-

fold advantage. Do all in your power to help us to more laborers.—Cannot Tolland furnish one?—How it would rejoice my heart to greet a fellow-laborer in this field, from the place of my nativity, and to have always here a representative from that town. Why ought it not to be so?—See well to it, dear brother, that in this matter, nothing be lacking on your part."

It is not known, for certainty, that Mr. Hall had any presentiment that his period of labor was drawing to a close; but from some cause, he seemed to gird himself anew to the missionary work.

The following letter was written by him about the first of February 1826, and printed at the mission press in Bombay, in the form of a circular, with a view of sending it to Christian friends and acquaintance in various parts of this country.

It is not known that any letters were received from his hand of a later date. This came with the mournful intelligence of his decease; and may justly be considered as his legacy to the Christian community.

"*My Dear Christian Friend,*

Your love to your Redeemer, your compassion for a lost world, and your bowels of mercy for your dying, perishing fellow-men, often move you to call out, "Watchman, what of the night?" A dark, a long, a gloomy, a woeful night has settled upon our guilty race. It envelopes all. Its issues are too expanded, too tremendous to be comprehended by finite intellect. But, glory be to God in the highest and forever, that the darkness of man's fall

was rapidly succeeded by the light of his recovery. From the hour the first beams of that light revealed to man the redeeming love of God, in the garden of Eden, how has every succeeding ray that has fallen upon this dark earth, cheered the heart of Christian benevolence, while every intervening cloud, obscuring the prospects of love and mercy among men, has tried and grieved the people of God.

To the far distant heralds of Zion our hearts often seem to call, "Watchmen, what of the night?" Sometimes the reply is, "Zion travaileth and bringeth forth children; the Lord hath done great things for us, whereof we are glad. The word has been preached, prayer has been made, the Spirit has been given, sinners have been converted." We hear the glad tidings. Our hearts leap for joy. We thank God, and take courage.

We turn again, and in other directions ask, "Watchmen, what of the night?" Their mourning hearts heave the heavy sigh; and the bitter lamentation breaks upon our ear; "The night is prolonged; the blackness of darkness still gathers upon it. The people see no light. They continue sitting in the region and shadow of death. They stumble upon the dark mountains. Their feet go down to death, their steps take hold on hell. The Sun of Righteousness does not arise to shed his vivifying light upon them. The Lord delayeth his coming to save them. The beautiful feet of those upon the mountains who bring good tidings, who publish salvation, do not come here." Heavy tidings. Who will not mourn? And is such the mournful condition of three-fourths of our race? Ah, it is; it is. And do the blood redeemed followers of Jesus,

who received his farewell charge, "Go ye into all the world and preach the gospel to every creature," *know* that such is the mournful condition of three-fourths of their kindred race? Ah, this they know full well! Think of this, and weep, O my soul, and be in bitterness. Oh that my head were waters and my eyes a fountain of tears, that I might weep day and night for my beloved fellow creatures, thus left to grope in darkness, and perish without hope; and for the churches too, who look on, and behold this tremendous ruin of immortal souls, sweeping over a long succession of generations, and yet make no more effort to stay its awful progress!

Beloved in the Lord, do you from Zion's most favored mount, turn a pitying, waiting, longing eye to this dark hemisphere, and ask, "Watchmen, what of the night?" I am permitted to stand in the place of a watchman; but it is on a slender, incipient outwork, very far distant from the walls of Jerusalem. O that I may always be found vigilant and faithful at my post, and ready to give a true report.

I will send you tidings. In some respects they are joyous; but in others they are grievous. I see much around me that is joyous. If I turn back no farther than to the period of my own arrival on this spot, and survey but what seems to be our own neighborhood, much that is cheering greets the eye. Then from Cape Comorin through the whole range of sea coast by Cochin, Goa, Bombay, Surat, Cambay, Bussora, Mocha, and by Mosambique, including Madagascar, Mauritius and other Islands, to the Cape of Good Hope, there was not one Pro-

testant missionary; if we expect a native missionary who was, for a short time, partially established at Surat.

But about three months ago, delegates from five missions met in the Bombay Mission Chapel, and formed a Missionary "Union to promote Christian fellowship, and to consult on the best means of advancing the kingdom of Christ in this country."

The individual missionary who constituted one of these missions, has since gone to England not to return, and therefore, for the present, that mission is extinct. To the other four, belong nine missionaries, and two European assistant missionaries. These missions have two common printing establishments, and one lithographic press, consecrated to Christ as so many powerful engines for scattering abroad the light of life. These four missions have in operation about sixty schools, in which are more than 3,000 children, reading or daily learning to read, the word of God, and receiving catechetical instruction. The missionaries, some or all of them, are every day preaching Christ and him crucified to the heathen. The Scriptures and tracts are travelling abroad, and the word of God is working its way to immortal minds in every direction. Prayer is made, and the promises of Jehovah are laid hold on; while the means (missionaries excepted) of doing a thousand times more in similar ways for the cause of Zion here, are ready at hand. These are good things; and we rejoice in them. You too will rejoice in them; and let us all praise the Lord for them.

But there is something in the weakness of our nature, or in the deep subtlety of our adversary, which, even while we contemplate such good things, and are praising

God for them, is exceedingly liable to practise a mortal mischief upon us, by so alluring and engrossing the mind with the little that is done or doing, as to render it seemingly blind to the almost all that still remains to be done. This brings us to the grievous part of the subject.

It is grievous to behold such an extent of country and so teeming with immortal souls, but yet so destitute of the messengers of life.

From Bombay, we look down the coast for seventy miles, and we see two missionaries; and fourteen miles farther on, we see two more. Looking in a more easterly direction, at the distance of about three hundred miles, we see one missionary, chiefly occupied, however, as a chaplain among Europeans. In an eastern direction, the nearest missionary is about one thousand miles from us. Looking a little to the north of east, at the distance of thirteen hundred miles, we see ten or twelve missionaries in little more than as many miles in length on the banks of the Ganges. Turning thence northward, at nearly the same distance from us, we see three, four, or five more, separated from each other by almost as many hundred intervening miles. And looking onward beyond these distant posts, in a north-east direction, through the Chinese empire and Tartary, to Kamschatka, and thence down the north-western coast of America, to the river Columbia, and thence across the mountains to the Missouri, the first missionaries we see, in that direction, are brethren Vaill and Chapman among the Osages.

Again we look north, and, at a distance of a hundred and eighty miles, we see two missionaries; but from thence (with two or three doubtful exceptions) through all

the north of Asia, to the pole, not a single missionary is to be seen. In a north-western direction, it is doubtful whether there is now one missionary between us and St. Petersburgh. Westerly, the nearest is at Jerusalem, or Beyroot. South-west, the nearest is at Sierra Leone; and more to the south, the nearest may be among the Hottentots, or on Madagascar.

Can you count the millions and millions comprised in this range? Can any but an adamantine heart survey them, and not be grieved?

I should like to see a new chart of the earth adjusted to a double scale of measurement, one shewing the comparative surface, and the other the comparative population, of the different sections of the earth—all presenting a black ground, except those spots where the gospel is preached. And on a slip of white ground, I would have a note of reference to Mark 16: 15, 16; and this I would have bound up in every Bible, so as to face the same divine charge of Christ to his disciples. It might be recommended to all church members, deacons, pastors, and teachers of theology, to add to the note on their map, Romans 10: 14, 15, and Isaiah 6: 8, to the last clause; which latter clause I would have every student in theology, and young believer of good talents and education, print on his chart in GRAND CAPITALS; preceded by, *Lord what wilt thou have me to do?*

As we must habitually set the Lord Jesus before us, or not expect his love will habitually constrain us; so must we habitually contemplate a fallen world, lying in the wicked one, or not expect that our hearts will be exercised with any proper sympathies for the perishing.

But I will take a more limited view. Here are the Mahràttas. They have been estimated at 12,000,000. To preach the gospel to these 12,000,000 of heathen, there are now six missionaries, four from the Scottish Missionary Society, and two from our society; that is, one missionary to 2,000,000 of souls. And to furnish these 12,000,000 with the Christian Scriptures, and tracts, and school-books, there is one small printing establishment. It is now about twelve years since the mission here began, in some very small degree, to communicate the truth to some of this great multitude. Let these facts be well weighed.

During those twelve years, the facilities for imparting Christian knowledge among this people, or for employing among them the appointed means of salvation, have so multiplied and improved, that I think it moderate to say, that a missionary arriving here *now* could, in an equal period, do ten times as much for the diffusion of Christian knowledge, as could have been done by one arriving here twelve years ago. Then there was no schools in which to catechise and give lectures—no chapel—no Scriptures and tracts to disperse. Now we have a chapel—more than thirty school-rooms—and the Scriptures and tracts for distribution—while hundreds of towns and villages, by all the eloquence and pathos that the most imperious want and the direst necessity can inspire, are supplicating for more mission schools—millions of people, calling for Scriptures, and tracts, and preaching—and an untold number of large towns, in population like Boston, Cambridge, Andover, Providence, Dartmouth, Williamstown, New-Haven, Albany, and Schenectady, calling for missionary establishments. If some

of these places are not quite open for the reception of missionaries; others doubtless are, and all, we believe, will be by and by; while all are now open, in various ways, for the reception of Christian books.

Under such circumstances, with such facilities, what number of Christian books might be prepared, printed, and distributed; what number of children taught to read the word of God, and catechised; and what number of perishing sinners pointed to the Savior's cross, in one year, if there were but a *supply of missionaries!* Is it not a grievous thing to witness such facilities for missionary action, lying comparatively neglected? Is not here a vast and fertile field broken up and ready for the casting in of the seed? And is not the seed already in the field waiting for the sowers to scatter it? What should we say of the farmer, who would turn away from such a field, and leave the seed in the field to perish unscattered, and go to some comparatively desolate heath, where much must be done before even that can be prepared for the seed?

Surely no one can understandingly answer the question "*where* is it best to send missionaries?" without first considering the comparative population of the places in question, and the comparative facilities for imparting Christian knowledge to that population. On this score, I plead that justice may be shown to these 12,000,000 of heathen. Here I ground my plea. Let the facts speak. Twelve millions of your race are prostrate at your feet. You can need no delineation of their moral character. It is enough to know that they are your brethren, but are heathen,—that they are idolaters and in ignorance of their Maker and their Redeemer; and that you

can, if you will, send them the Gospel. Their untold miseries supplicate you to open your hands, and give them that salvation, which your Redeemer and your Judge has entrusted to you for them, and so long ago charged you to give them. You see also what are the facilities for now giving them that salvation you have so long held in trust for them, but so long withheld from them. What will you do? Will you spurn them from your feet, and command them to let you alone, and wait, as they are, till the judgment day? Is this the love of Christ? Is this the beauty of the Lord upon his holy Zion? Where are the hundreds of students in theology? Where are the tens of hundreds of blooming, pious, well educated youth, the professed followers of the Lamb? Is there none among you, who have a love, a sympathy, a compassion, for all these your long neglected, your dying, your perishing fellow-men? O remember, there is a dead love, a dead sympathy, a dead compassion, as well as a dead faith; being without works. O, it was not a dead love, or sympathy, or compassion, which brought your Redeemer to the cross. That was not idle breath which he uttered, "Go ye into all the world, and preach the Gospel to every creature," nor yet that interceding appeal to the Father, "As thou hast sent me into the world, even so have I also sent them into the world." O contemplate on the cross, your bleeding Savior, tasting death for every man, and then survey the spiritual miseries and prospects of these millions of heathen souls dying in ignorance of that only name, by which it is possible for them to be saved; and then lay upon your hearts your Redemer's farewell charge, and when you have

faithfully done this, judge of your love and regard for Jesus, and of your compassion for immortal souls, by your works.

But I ask again, must these eminent facilities for your diffusing among these millions the knowledge of salvation, still remain neglected at such a fearful rate? Before missionaries can leave America, come here, and acquire the language so as to be well able to prepare Christian books, and to preach, nearly three years must elapse.—But should God send death among us for the next fifteen months, as he has in the past fifteen, the Board would not, at the expiration of those months, have a single missionary on the ground. In such a case, must the chapel and printing office be shut up, more than thirty schools disolved, and our other operations terminated? Or into whose hands shall all this property and establishment be transferred? Do not these peculiar circumstances call for peculiar efforts?

I will endeavor, as God shall enable me, so to labor here on the spot, that the blood of these souls shall not be found in my skirts; and while I cannot but witness a generation of 12,000,000 of unevangelized souls, in succession to the hundreds of generations gone down before them, dropping into eternity, leaving prospects but little better for the next generation, I will endeavor, as a watchman at my post, faithfully to report what I see. Woe is unto me, if I proclaim not the wants of this people, and the eminent facilities made ready for the supply of those wants. This I would wish to do so plainly and so fully, that if the guilt of neglecting their salvation must lodge any where, I may be able to shake it from my garments;

so that I may stand acquitted before my Judge, both as to my personal labors among them, and as to my pleading with you on their behalf.

The remarks I have now made, are, in a great measure, applicable to other parts of India. And there is yet another very grievous view to be taken, which I can but barely mention. In little more than a year past, death, sickness, and other causes, have, so far as I can learn, laid aside nineteen missionaries in India, while but six or eight have, in the same time, come to India; and so far as I know (from missionary appearances, not from God's promises) there is a prospect of further diminution, rather than of augmentation. In view of these things, what will the English and American churches do? Is it not time for every missionary in India, to cry aloud and spare not? Would you have your missionaries leave their work, and come home, to plead, in person before you, the cause of the heathen? Do not tempt us to do so. Some have in Providence, been called home, especially to England, and their pleas, in person, have been successful so far beyond what has been otherwise attempted, as seemingly to call for the measure, though so expensive, and, for the time, so privative to the heathen. Why is it so? Why cannot facts be weighed? Why cannot the well known necessities and miseries of the heathen speak, and plead and prevail, without the aid of any such disasterous expedients? Does this tell to the credit of those whom the Gospel makes wise to do good? O think of these things, every one who has a mind that *can* think! O feel, every one that has a heart that *can* feel. O ye redeemed of the Lord, whom he has made

kings and priests unto God, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service," and in the true spirit of such an unreserved consecration of yourselves to your Redeemer, ask him, "Lord, what wilt thou have me to do?" And let his Spirit, and his truth, and your own conscience, give you the answer, which shall guide you in a matter of such unparalleled moment.

Your affectionate fellow-servant in the Lord,

GORDON HALL.

Bombay, February 1, 1826.

LINES,

OCCASIONED BY READING GORDON HALL'S LAST APPEAL FOR THE HEATHEN.

A VOICE! a voice! from the land of death,
Uncheer'd by the day-beam, reviv'd by no breath;
A voice! a voice! it breaks from that gloom,
Appealing to men ere 'tis hush'd in the tomb.

A VOICE! it comes on the pestilent gale
From Juggernaut's slain;—with the Suttee's wail,
With the mother's shriek, with the innocent sigh
Of babes, in their martyrdom, mingles that cry.

A voice to the Church!—from your slumbers awake,
The maddening spell of cruelty break;
The mighty have risen with buckler and sword;
Speedily send to the help of the Lord!

A voice to the Young Men !—hear ye that call ?
Do ye gird for the battle, and fear ye to fall ?
By that path to their crowns your brethren trod,
March ye where beckon the banners of God.

A voice to the living !—it comes from the dead,—
By the prayers they have utter'd, the tears they have shed,
By their nights of sighs and days of toil,
To win of the heathen, for Jesus, a spoil.—

By the stillness that lingers round their graves,
Where the beautiful palm, in verdure, waves ;
By the tear to their ashes the Convert hath given,
By the soul of that sav'd one —a gem of heaven.—

It calls ye, invites—*demands* ye, and know,
'Tis peril to linger,—Oh, fear not to go
Where dangers wait, where deliverance is nigh ;
To death—to your songs and your harps in the sky !

1826. W. B. Tappan.

Mr. Hall was much in the habit of taking itinerating tours upon the adjoining continent, for the purpose of preaching the gospel from village to village, visiting schools, distributing books, &c. These tours were generally attended with much fatigue, as it was often necessary to walk a part of the way, and frequently to sleep on a mat or blanket spread in some viranda or open shed.— In these tours, it is necessary that the missionary have one or two attendants, to assist in the conveyance of books for distribution and to prepare food &c. for daily use.— The traveller in the interior of India must generally depend upon his own resources for food, lodging &c. ; not

because the Hindoos are naturally inhospitable in their dispositions. But the principles of caste are such as to render it very embarrassing if not impossible for them to extend to the traveller, of another religion, such accommodations as he needs.

His Last Tour.

Mr. Hall's last tour, and the one on which he died, was commenced on the 2d of March, 1826.—His object in this tour was to visit Treembukeshwur, and Nasseek, two populous and celebrated places on the continent,—distant from Bombay something more than 100 miles. He took with him as attendants two Christian lads, who had been for some time in the families of the mission at Bombay.

Mr. Hall reached Treembukeshwur on the 11th of March. He found the people in great consternation on account of the cholera, that had made its appearance, three days before his arrival. In this place he stayed three or four days, preaching the gospel, administering medicine to the sick, and distributing books.

He arrived at Nasseek on the evening of the 15th and commenced preaching and distributing books. The cholera was there making dreadful ravages. Two hundred or more died on the day after his arrival.—He labored among the distressed population of Nasseek, till he had nearly exhausted his supply of books and medicine. On the morning of the 18th, he left that city and set his face towards Bombay. On the 19th at 10 o'clock, P. M. he arrived at Doorlee-D'hapoor, about 30 miles on his way

homeward, and put up at a heathen temple, for the night. He spread his mat in the viranda of the temple and lay down to sleep ; but finding himself cold, he removed to a warmer place ; which however he found occupied by two sick men, one of whom died soon after. Here he staid but a short time, for want of accommodations, and then resumed his former position in the viranda. About 4 o'clock, in the morning, he called up the lads, who were with him, and was making preparation for proceeding on his journey, when he was suddenly seized with the cholera. The spasms were so immediate and violent, that he fell helpless to the ground. Being laid upon his mat, he attempted to take the small quantity of medicine which remained in his possession, but it was immediately rejected. He then told his attendants, that he should not recover.

After giving directions to the lads concerning his watch, clothes, &c. and the manner in which they should dispose of his body, after his decease, he assured them and the natives who stood around him, that he should soon be with Christ. He exhorted them to repent of their sins and forsake their idols, that they too might go to heaven ; —he repeatedly prayed with earnestness for his dear wife and children, for his missionary brethren and for the heathen around him.—With his soul filled with pious consolation, he three times repeated "GLORY TO THEE, O GOD,"—then yielded up his spirit.

The lads immediately addressed themselves to the mournful duty assigned them. With much difficulty they succeeded in procuring a grave.—Having first

shrouded him in his blanket, they laid him coffinless in his humble bed!

Thus died and thus was buried one of the first missionaries of the American Board, in the forty-second year of his age, after an illness only of about eight hours.—A stone monument has been erected by the mission to mark the lonely spot of his interment, bearing, both in English and Mahratta, the name, age and office of their beloved fellow-laborer.

CHAPTER XI.

CHARACTER OF MR. HALL—MEMOIR OF THE BOMBAY MISSION.

The general character of Mr. Hall, as a missionary, is well known to the Christian community, and the memory of no one that has fallen in the missionary service, is cherished with deeper interest. He was not only one of the first missionaries of the American church to the foreign heathen, but there was a combination of qualities in his character, of peculiar excellence, which fitted him, in no ordinary degree, for the difficult and responsible station which Providence assigned him.

The leading features of his character cannot perhaps, be better described than in the graphic language of Dr. Porter, contained in a letter to the Secretary of the American Education Society, and published in the Quarterly Register of May 1830, entitled "RECOLLECTIONS OF GORDON HALL."

"As my acquaintance with this devoted servant of Christ was short, being chiefly limited to one year, which he

spent in my family, as a theological student, I shall attempt only to give you a very brief statement of facts which exhibit the principles that contributed to the formation of his character as a man and Christian.

The developement of his powers, during his theological investigations, satisfied me, that, in intellectual strength and discrimination, he was more than a common man. Of this, however, he was apparently unconscious, being simple and unpretending in his manners, and altogether remote from the sanguine, self-complacent temper often manifested by young men, who are greatly his inferiors. But it was not so much any one distinguished characteristic, such as we sometimes see in eccentric men, with great excellencies, counteracted by great defects, as it was a *combination of good qualities*, that made Mr. Hall what he fully proved himself to be in his subsequent course,—a superior man.

Among this combination of qualities, is to be reckoned his *piety;* which was not a hectic flush of emotion, rising and subsiding occasionally or periodically; but a steady glow of feeling, arising from a heart warm with the vitality of holiness and spiritual health;—his *persevering industry*, which enabled him to master difficulties insurmountable to the vaccillating and irresolute:—his *sobriety of judgment*, which enabled him to weigh consequences, to adapt means to ends, and which secured him against rash resolves, and inappropriate expedients for their accomplishment; and finally his *inflexible decision* in purpose and execution. By this latter trait in him, I do not mean *obstinacy*, that acts because it will, without reason perhaps, or against reason; but an intelligent fix-

edness of purpose, that will not abandon a proper object, on account of trifling obstacles to its attainment.

With the circumstances of Mr. Hall's childhood, I have no acquaintance, but suppose he was trained up, amid the plain fare of a New-England farmer's family, to habits of hardihood; in distinction from the sickly effeminacy too often produced in the young, by the indulgences of wealth and refinement. Though his patrimonial resources were limited, his expenditures were carefully accommodated to his means, so that, by economy and personal effort, he managed to sustain himself through an academical education. This was accomplished, as I suppose, (for I am not fully certain of the fact,) without charitable aid from any quarter; at least, there were then none of those institutions which have since arisen, to aid the strugglings of pious and needy young men, preparing for the ministry.

The result of the personal qualities, and of the circumstances to which I have now alluded, was the formation of a character, which prepared Mr. Hall for the bold enterprises of Christian benevolence, in which he was destined to bear so prominent a part. While he was in my family, several incidents occurred, which I will mention, though of no account in themselves, except as indicative of character.

At the season of hay-making, he came to me one day with a request, that I would procure him a scythe, and allow him to go into the field, with my laborers. As he had for some time been withdrawn from agricultural pursuits, I feared the consequences, but assented to the proposal, admonishing him to begin moderately. From respect to

my wishes, though he had no apprehension, he labored but a few hours the first day. For the rest of a fortnight he was in the field early and late, mowing, raking, or pitching hay, with as much skill, and as little fatigue, as any one of his fellow-laborers. This was as much a matter of surprise to them, as it was to me; and it denoted a firmness of constitution, (the result, probably in a great measure of his early training,) which prepared him for the hardships he was to encounter as a Missionary.

During the same year, he was appointed a Tutor at Williams College; and the President's letter informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision in the negative, that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him in conversation. This incident, trifling as it may seem, made a strong impression on me, at the time, as indicating the promising structure of his mind. I had then seen, as I have often seen since, young men, who would make of such a question, a "mighty concern," not to be decided without many and long consultations; and who could not, "in fixing, fix" their decisions, so but that they were perplexed with frequent revision, if not reversal of their own half-formed resolves.

In the autumn of 1809, if I do not mistake in dates, Judge S—— of W——, Conn. came to my house to enquire for a candidate. Of the three or four residents in my family, who had been licensed that week, I thought Mr. Hall the fittest man for the place, on account of

some local peculiarities there, and accordingly introduced him to Judge S——. The conversation that ensued between them was in my presence. Mr. Hall was very explicit in settling one point, namely, that if the people of the place should be ever so united, and earestly desirous of his stay, his preaching to them should not be considered as implying any obligation on him to remain there.— The Judge wished him to go, on his own terms, saying, "If you can unite a people, now much divided, you will do us an unspeakable service, even though you afterward leave us." He went. On the third sabbath, his morning sermon contained some pointed reprehensions of what he thought amiss in the morals of some in the congregation; and his afternoon sermon was on the doctrine of "divine decrees." The following week there was much complaining, by *some* of the people, of Mr. Hall's "hard sayings." On the fourth and last sabbath of his engagement, his subject was chosen with this state of things in his eye. Expecting never to see this assembly again, in this world, he expressed his regret that so many should have been dissatisfied with his ministrations. He assured them that to have given them offence, was a source of severe trial to his own heart; but as an ambassador of Christ, he must act from higher motives than regard to their approbation. With deep solemnity and pathos, he carried them onward to the judgment, where he must meet them again, and where all the motives of his heart and of theirs, must undergo the scrutiny of the omniscient eye. The appeal was irresistible. The assembly were melted down with strong emotion, and immediately after his departure, despatched a messenger, to insist that Mr.

Hall, who had gone to Massachusetts, should return. He did return, and in spite of his remonstrances, they gave him an urgent call to become their pastor. Then the heart of the Missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Samuel J. Mills. These kindred spirits, associates in College, often interchanged visits afterwards, mutually enkindling that holy flame which nothing but the hand of death could extinguish, in their own bosoms; and which has since extended its sacred influences to so many thousands of other hearts. The *general purpose* of these devoted young men was fixed. Sometimes they had talked of "cutting a path through the moral wilderness of the west to the Pacific." Sometimes they thought of South America;—then of Africa. Their object was the salvation of the *Heathen;* but no specific shape was given to their plans, till the formation of the American Board of Foreign Missions. Before this period the churches were asleep. Even ministers were but half awake. To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of Foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the Heathen;—woe to me if I preach not the gospel to the heathen." He went, and the day of judgment,

while it tells the results of his labors, will rebuke the apathy with which others have slumbered over the miseries of dying Pagans."

No one quality in the character of Mr. Hall was more conspicuous than that of *decision*. This quality may have been somewhat constitutional, but its chief strength lay in the tone of his piety. He feared God—he loved and honored his Savior—he sought to *do* as well as to know his will.

Nearly allied to this decision of character, was his unbending and untiring adherence to the principle of Christian duty. The range of this principle, in his breast, was not modified or bounded by the views and example of his fellow Christians, but by the instructions of God's word.

Very soon after his conversion and before he left college, he became fully convinced that it was his duty to preach the gospel to the heathen. In this his mind was settled. He was no more to be shaken in this purpose, than in his belief and trust in Christ. Hence he made every thing subservient to the accomplishment of this object.

The embarrassments he experienced from the governments of Calcutta and Bombay as previously narrated, did not in the least shake his confidence or lead him to doubt his being in the path of duty. During the greatest pressure of difficulties, when every ray of light was shut out from his path, he was never disheartened—he never, for a moment, relinquished his purpose of preaching the gos-

pel to the heathen.—"Duty is ours, consequences are God's," was his motto.

Mr. Hall was eminently a man of prayer. It was from the closet, he derived that courage, and strength and confidence, which carried him onward to success.—During his correspondence with government and the various measures that were attempted to establish a mission in the country, much time was spent in fasting and prayer. So far as Mr. Hall was concerned, says his colleague, at that interesting crisis, the mission was carried through by prayer, which is the only just explanation of the skill and success, which were given to inexperience and weakness. It is remarkable whether as a trait of Mr. Hall's character, or of that aid that was given at the crisis for great and important purposes, that in these most difficult circumstances, he never faultered, never doubted his own final decisions, but was enabled to go forward as firmly as if he were proceeding in the best marked path, and with the approbation of all his advisers.

He pursued this course under the distinct conviction of his understanding, that success was *improbable*. And not only so, but that this anticipated failure would cost him, at least for a time, the confidence and approbation of his friends at home. Truly, it may be said, that the foundation of the Bombay mission was laid in the expectation of defeat and dishonor. How worthy of admiration and praise are the wisdom and goodness of divine Providence in raising up such men as Gordon Hall and his colleague, and placing them at the post of difficulty and struggle,—where, if they had failed, it is impossible to say what a disastrous influence it might have shed over

the infant spirit of foreign missions, which was then beginning to glow in the American churches.

For the concluding remarks on the character of Mr. Hall, the reader is indebted to a correspondent of the New-York Observer, of February 2, 1830. The writer, after referring to the fixed and uniform principle of Christian obedience, which dwelt in the bosom of Jeremiah Evarts, and which enabled him to accomplish so much in the cause of Christ, remarks, The same explanation may be given of the consistent and glowing labors of Mr. Hall. Those labors were performed, because they came within the range of fixed and settled principles—within his *sense of responsibility*. He pursued his upward course because he had been enabled to make straight paths for his feet; yet not from a *mere sense of duty*, but with a heart, which beat in unison with his conscience. If his principles had been unsettled—his responsibility not ascertained, he might have pursued his work abroad as fickle as the mass of Christians do theirs at home; he might have turned aside from his work as they do from theirs. Thus he might easily have embraced the openings for a settlement in this country, when every prospect was so doubtful among the distant heathen. At Calcutta, he would have yielded to the British government and taken free passage to England, instead of pressing forward to his work. At Bombay, he would have embraced a similar opening in the Carmarthen, instead of his hazardous elopement and passage down the Malabar coast, and that *bitter holding on*, which, at first, met the disapprobation of friends.—He would have yielded certainly, when he was brought back

in bonds, instead of conceiving and framing that last appeal to Sir Evan Nepean, which established the mission. Thus it was that he became an example to Christians of his country and the world, of the power and efficacy of fixed and settled principle. As was said of Evarts, so it may be said of Hall,—"The *moral principle* that actuated him was as permanent as the faculties of his soul,—as permanent as that indwelling Spirit of God, which caused its existence."

BRIEF MEMOIR OF THE BOMBAY MISSION.

The island of Bombay was selected as the seat of this mission, not only because it contained a dense population of more than 200,000 souls, ignorant of the gospel, but chiefly on account of its proximity to the continent, and the great facilities it affords for ready communication with almost every portion of the Mahratta country, containing a population of near 12,000,000, speaking, essentially, the same language.

It was not only the first mission of the American Board, but it was the first Protestant mission established in modern days, on the western coast of India. For nearly two years after the arrival of the first missionaries, great embarrassments were experienced from the opposition of the government; and when, by a kind Providence, these obstacles were removed, and the missionaries felt themselves at liberty to remain and commence their work, every thing was to be done. There was no translation

of the bible suited to general circulation—no schools for the common people, and no printing in the vernacular language and character of the Mahrattas.

And when after the laborious process of acquiring the language of the people, the missionaries had translated some portions of the bible, and were able, though in a very imperfect manner, to communicate Christian instruction, they found every thing in the religion and habits of the people to contend with. Hindooism holds her votaries with an iron grasp. It is a system of religion venerated for its antiquity, formed with great art and show of learning, and peculiarly suited to cherish the leading passions of the depraved heart. Chained to the rites of this religion, as are the Hindoos, by the principle of caste, and awed by the most tremendous sanctions of apostasy from the faith of their shasters—their minds perverted by false philosophy and their hearts by licentiousness and sin, what but the eye of Christian faith could discern the least prospect of success, in preaching to them the gospel?

In such a state of things, the missionaries were well aware, from the first, that many years of patient labor must be expended in order to prepare the way for visible success in their mission. The minds of these pagans were not only ignorant of the gospel and polluted by sin, but they were dreadfully perverted and enslaved by a specious system of false philosophy, under the imposing sanction of religion,—a system, written, in their opinion, by the finger of the gods, and expounded by a learned and artful priesthood. Much labor and patience were therefore necessary to remove this rubbish and prepare

the minds of the people to examine and understand the religion of the gospel.

As learning was generally confined to the Bramhuns or priests, the common people had no means of reading and examining the Christian scriptures for themselves, even if they were put into their hands. The missionaries therefore early saw the importance of establishing schools. In this department of labor, they found much less difficulty than they anticipated. The natives are now not only willing to send their sons to be instructed in the mission schools, but their prejudices against female education are rapidly diminishing. Between three and four hundred females are now pupils in the various schools under the direction of that mission.

The New Testament has been translated and two large editions of it printed before the death of Mr. Hall. A large portion of the Old Testament has been translated and some of the most important parts of it printed. Large editions of various school-books, catechisms, tracts, &c. have issued from the mission press. The number of pages printed at that press during the last year amounted to 2,098,200 ;—the whole amount of Mahratta printing from the commencement of the mission to the present time cannot fall much short of 14,000,000 of pages. The demand for books has greatly increased ;—many more might be distributed, could they be furnished, with a fair prospect of their being faithfully read.

The progress made by this mission in the number of conversions from paganism is not so encouraging as in most of the other missions of the Board. The mission church at Bombay consists of 19 members ; and the

church at the new station at Ahmednugger, on the adjoining continent, consist of 23 members. Two of the leading native members of this church were formerly members of the church at Bombay.

The success of this mission is by no means to be measured by the present number of converts from paganism made by its instrumentality. In the commencement of a mission much is to be done in laying its foundation, and in providing materials, so to speak, for successful operation. This preparatory work, has been extensively accomplished. A great amount of religious instruction has been communicated both by the living preacher and the extensive distribution of the Bible and other Christian books. Thousands of children and youth, who but for this mission would have grown up and died in ignorance and idolatry, are now able to read the word of God, in their own language, and have received such instruction in literature and morals as elevates them in society and gives them an influence vastly greater than they could have acquired by any other means. Though these children and youth do not as yet give evidence of being savingly converted to Christ, yet it is morally impossible that they can be sincere believers in the absurd fables and unreasonable doctrines of their shasters. It is believed that few comparatively, who have been thus educated, can rest satisfied with the religion of their fathers.

The missionaries at this station have made numerous and extensive itinerating tours, for preaching the gospel, establishing and visiting schools and distributing books. As a consequence of these efforts a spirit of inquiry has been extensively excited among the natives, which can-

not but have a favorable influence in leading them to see the folly of their own religion, and in preparing their minds for the reception of the gospel.

It is believed, that this mission, considering the embarrassments under which it was commenced, and the state of the people for whose benefit it was established, has received great encouragement. Our beloved missionaries, at that post, have never showed signs of dismay. They can see and understand the circumstances of the people and the progress of the work. And who can be better qualified to form an accurate opinion of the progress of the contest and the prospect of victory than those who have been for years on the field of combat? They can see enough that is encouraging to make them comparatively satisfied in spending their lives and wearing out their energies, that a foundation may be laid for the ultimate triumph of the gospel over that strong citadel of paganism. While they doubt not that God is able to give immediate and extensive success to his gospel among the pagans in India, they are no less convinced that much preparatory work must be performed, by human instrumentality.

The first generation of missionaries may not live to see the Hindoo pantheon overthrown and the banner of the cross waving over its ruins; but those who enter into their labors will behold it. It will eventually be seen that these pioneers have done a service no less important to the conversion of India, than their successors who will have the happiness of seeing the votaries of Hindooism flocking to Christ as doves to their windows.

Bombay, in connexion with the extensive and populous Mahratta country, is a most interesting field for mis-

sionary labor;—a field, which it is believed, presents as high promise of extensive and ultimate usefulness as is to be found in the pagan world. Much labor has been expended in this field, and much has been done in preparing the way for the accomplishment of the object. What though Hall and Newell, Nichols and Frost, Hervey and Garrett have laid down their lives in this field, and have gone to rest?—instead of discouraging, this should only stimulate a host of others to press forward and enter into their labors.

The climate of Bombay is not generally considered by foreign residents as peculiarly unfavorable to health, if suitable care be exercised in guarding against exposure to the sun. No part of India has a purer atmosphere, and is more resorted to by invalids from the other presidencies. Three of the departed brethren of that mission died of the spasmodic cholera, that disease which has carried desolation into every climate under heaven,—two, of billious fever, and one of consumption. It is indeed probable, that the death of these missionaries, (with the exception of Mr. Frost, who died of the consumption, and whose life was obviously prolonged by going to a tropical climate,) was hastened by their residence in the country; but in most of the cases the fatal disease was obviously induced not directly by the climate, but by the fatigue and exhaustion of intense missionary labor.

But if it were true, that the climate is particularly unfavorable to the health of foreigners, it would furnish no good reason, why Christians should shrink from the work. God has placed by far the greatest portion of the unevangelized nations, in climates less salubrious than ours; but

still he commands us to preach to them his gospel; and in what better cause can we wear out our lives, than in obeying this command?

It is worthy of special notice, in relation to Bombay and other missionary stations in India, that within the last few years, places have been found on the mountains in the interior, which promise to be greatly beneficial to invalids, as convalescent stations. The Neelg'herry and Mahabuleshwur hills, and other places on the same range of mountains, afford a healthful variety in the temperature of the atmosphere, and will, in many cases, restore the strength of the exhausted missionary, and prevent the necessity of a voyage by sea, if seasonably resorted to.

In conclusion, it may be remarked, that though India is assailed by the soldiers of the cross in many important places along her extensive sea-coast and in her deep interior, a vast amount of missionary labor, faith and prayer is still required. Though Hindooism already shows signs of decay, and trembles before that spirit of inquiry and free discussion, which has been waked up in the minds of many of her subjects, let no one imagine, that the time has come to raise the shout of victory. What if this mighty fabric should speedily crumble into ruin, will Christianity succeed, as a thing of course? By no means. —It depends, under God, upon the churches, in this country, and in Great Britian, to say what shall succeed. If the people of God should prove faithful to their trust, —if, guided by the command of Christ, and stimulated by the signs of the times, they would sieze this most interesting opportunity, and send forth without delay the adequate means of instruction, Christianity would take

the place of Hindooism in her fall. But alas! the *alternative* is painful beyond expression,—*it is infidelity, or a cold-hearted atheism!* These will bind the millions of India in chains of iniquity far more dreadful than paganism ever fabricated for her votaries. Never was there a crisis of such importance to India, as the present.—Never was the Macedonian cry louder, than now comes to the ears of the church, from the crumbling fanes of Hindooism.

CORRIGENDA.

Page 45 line 23, for Pandicherry, read Pondicherry.
" 51 " 23, for Monsey, read Money.
" 56 " 15, for Cannamore, read Cannanore.
" 60 " 16, insert for, before which.
" 147 " 11, for holy theism, read poly-theism.
" 166 " 25, omit which, before while.
" 173 " 6, insert the, before subject.
" 188 " 4, for reasonable, read seasonable.
" " " 11, for sixteenth, read sixtieth.
" 192 " 15, for expended, read explained.

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